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CANADA'S NATIONAL JEWISH NEWSPAPER

THE CEASEFIRE ENDS--WHAT NOW? by Golda Meir, page 4 -- THE LOST WAR FOR ONTARIO DAY SCHOOLS (EDITORIAL, PAGE 4)

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HE CANADIAN JEWISH NEWS

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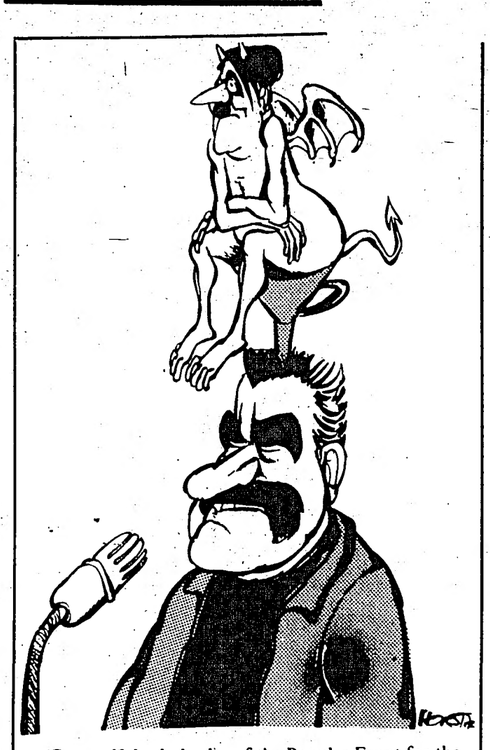

George Habash, leader of the Popular Front for the Liberation of Palestine: "I want a third world war!"

Nebelspalter, Switzerland

Commentary

by M.J. NURENBERGER

It is up to Russia

MIDEAST PEACE

The statement about Moscow's "peace pursuit" attributed to Averill Harriman, the troubleshooter of American governments in negotiations with Russia, poses several questions.

The first question: Why did Harriman, upon his return from Moscow, find it necessary to address a *Jewish* meeting in Miami Beach and use this platform to praise "Soviet interest" in promoting Middle East peace? (Of course Mr. Harriman, a most experienced negotiator with Communist countries, did not say it without the approval of or urging from the State Department or the White House. He went out of his way to indicate that the Soviet Union *wishes* to establish peace in the Middle East because it needs an access to the Suez Canal and the Red Sea).

On the other hand, while Harriman has found it opportune to pay these compliments in public to Moscow—and *that* before a *Jewish* gathering—diplomatic circles believe that this appeasement of the Soviet Union will not pay off. For example, the endency on the part of the State Department to exaggerate the independence of Egyptian President Sadat does not help the cause of peace. One naturally understands that Harriman in praising the Russians for their *benevolent influence* upon Egypt has been preparing the ground for a continuation of the ceasefire. This is a laudable initiative, but does it really promote American-Russian understanding? Those who observe the present developments in the Soviet Union have become more and more convinced of a persistent deep division within the Moscow ruling clique between those who would "return to Stalin" and others looking for a change in the direction of freedom.

* * * * *

The Moscow school that propagates *tough measures* against internal dissenters, as well as against their friends and allies in the "Socialist countries" seething with unrest, seems to be in the saddle. The Brezhnev Doctrine has become the policy of the Russian government. It has become the instrument of power because Brezhnev and his ilk are frightened by the symptoms of internal disintegration within their empire.

Despite all progress in the field of technology, we now learn that Russia is very much behind the United States in its industrial development. In fact, economists maintain that development with regard to the United States is now less in favor of Russian than it was ten years ago. Because of the oppression of intellectuals and scientists who are not at liberty to work freely—and without fear of being accused of sabotage and treason—the Soviet Union has regressed. Thus the tyrants in Moscow use the old compromised weapon of all dictators: more oppression. At the same time men of high standing,—not *dissenters* only—are rising within the circles close to the regime, demanding an end to oppression.

* * * * *

Harriman may be right that the Soviet Union would like to reduce its arms commitments to the Egyptians. Yet, if Harriman really meant what he said, one must believe the old man suffers from senility—if he is not cynical. Russia is not arming the Arabs: it is arming *mercenaries* for the consolidation of its occupation of the Middle East. At the same time it fears confrontation with the United States. Those who would like to see an understanding between the Soviet Union and the United States—and who would not?—must remember that the more the present belligerent and tyrannical regime is helped from the outside, the harder the oppression from within the Empire.

* * * * *

To sum it up: The problem of the extension of the cease fire in the Middle East, as well as the larger issue of establishing peace between the Israelis and Arabs at this moment depends on one factor only: who will win the inner-party war in Moscow? Will Brezhnev be able to consolidate his rule and become a new Stalin, or will others within the Soviet Union succeed in bringing about a new rapprochement between East and West?

Secret diplomacy to prevent Mideast war

ARMIES READY FOR CONFRONTATION

TERROR IN SYRIA

a JCNS exclusive

Harrowing details of the plight of Syria's Jews were given at a press conference in Paris on Wednesday by two of their number who had managed to escape.

The press conference was called by Mr. Alain Poher, the president of the French Senate and one of the heads of the International Committee for the Deliverance of Jews in the Middle East. The other is General Lucius D. Clay, formerly head of the American Military Government in Germany.

In Damascus, the two escaped Syrian Jews said, Palestinian Arabs had been moved into the Jewish quarter and installed in houses vacated by Jews who had managed to leave Syria.

Any Jew who ventured more than two miles from the quarter was imprisoned for two month and tortured. There had been many cases of Jewish prisoners becoming paralysed or being driven mad because of the tortures to which they had been subjected.

If a Jew managed to escape, the press conference was told, all the members of his family were rounded up for interrogation by the deuxieme bureau, Syria's counter-espionage organization.

Only young girls were spared the whipping meted out to those being interrogated, the two escaped Jews said, quoting the names of the Syrians who administered the whippings and other tortures.

Syrian Jews are not allowed to practise any liberal profession. They may engage in manual work, but only for other Jews. Arabs who "buy" something from a Jew are not obliged to pay for it. When a Jew dies, his assets are confiscated and given to Palestinian Arabs, to whom his heirs must pay rent.

Only two hours of Jewish religious instruction per week are allowed. Prayer meetings are strictly controlled, with a policeman stationed at the door to ensure that the short time allowed is not exceeded.

The text-books boys must use for their studies declare on the first page: "Jews are criminals and thieves. They must be exterminated."

International Red Cross representatives are not allowed to enter the Jewish quarter, nor are Jews allowed to go anywhere near its offices.

Jews are not allowed on the streets after 8 p.m. Most synagogues have been converted into assembly halls for Palestinians.

Secretary of State William P. Rogers

Rogers, Jarring are confident

by CJN Diplomatic Editor

United States Secretary of State this week told his closest associates and other diplomats that his government is convinced that quiet diplomacy will continue unabated in the effort to solve the Middle East crisis. This opinion is based on facts which the American government, as well as other governments, has received in private communications from the parties in conflict.

Despite public threats from Cairo that unless Israel decides immediately to accept a timetable for withdrawal from newly conquered territories, the United Arab Republic will renew the war after February 5th.

At our deadline hour, Tuesday evening, February 2nd, all Arabs were for a continuation of the three month old ceasefire between Egypt and Israel. According to sources in Washington and at the United Nations this truce has been agreed upon secretly.

HOPE FOR PEACE—PREPARE FOR WAR

Notwithstanding this information, both Israel and Egypt are gearing for war. The Israelis still are not convinced, despite American assurances, that Russia will not provoke another incident which may lead to a general conflagration. Israel is ready for defense, and for what Israelis call "defensive offensive", a new term coined by sources close to the Jerusalem government.

Reports from Egypt say that the atmosphere there is one of hope for continuing the present truce and the negotiations under the leadership of Swedish diplomat and United Nations mediator Gunnar Jarring. Jarring himself believes the present shaky peace will prevail. Discussions between Israelis and Arabs in New York are continuing and both parties assure that no news will leak out to the press. They agree with United States Secretary William P. Rogers that this is a time "for quiet diplomacy and military restraint".

ISRAEL DETERMINED TO SURVIVE

Observers in Paris say that if Israeli intelligence is convinced that the Russians are ready to actually provoke a conflict or close the Suez Canal, the preventative attack will come from the Israeli side in a striking surprise move, similar to that of the Six-Day War. This, they say, depends upon the attitude of the Untied States.

On the other hand, Israelis reminded reporters in Jerusalem of what Golda Meir told President Nixon during their recent talks:

"We are committed to weigh our steps from the point of view of Israeli interests; we are determined to survive. We cannot make decisions that would take into consideration your negotiations with the Russians from the American point of view. Thus we hope that our views will coincide."

RUSSIAN LEAVES FOR ISRAEL

a JCNS exclusive from Israel

Dr. Boris Tsukerman left Moscow recently on his way to Israel. A leading campaigner for Jewish rights in the Soviet Union, he was formerly employed on secret scientific work for the Soviet Government.

He told an Israeli newspaper correspondent on the aircraft taking him to Vienna that the KGB (the Soviet security police) wanted to get rid of him "to avoid a public scandal."

Although Dr. Tsukerman's wife is a believing Christian, his home was a focal point for Jewish activity, where many emigration petitions were prepared.

During recent weeks Soviet publicity media have continued their violent tirades against the misdeeds of "Zionism".

New Judges for West Bank

Eleven new judges have been appointed for the Arabs on the West Bank. They are all local Arab residents.

This brings the number of Arab judges on the West Bank up to 23. Jordanian law is in force in the area, with the exception of statutes which are incompatible with Israeli laws in certain fields, such as security.

Security offences are dealt with by Israeli military courts.

Prague harasses its refugees

exclusive JCNS report

The Czech Government has stepped up its campaign against refugees who left the country in 1968 and 1969. Relatives still in the country are being harassed by the security police in an attempt to compel the refugees to return and face trial, the Council of Jews from Czechoslovakia in Britain reports. Some have been threatened with dismissal from their jobs.

More Czechoslovak Jewish refugees in Britain, some Commonwealth countries and Western Europe have received notices of criminal proceedings against them on the grounds of their "illegal absence" abroad.

These notices are not issued by courts, but by the Advokatni Poradna (the Solicitors' Collective) of their last place of residence, coupled with a demand for legal defence fees, even when a recipient has learned privately that he has been tried in his absence and found guilty.

There have also been some reports of a simultaneous approach to refugees and their relatives in Czechoslovakia for the payment of legal fees in foreign currency.

The Prague authorities have invoked paragraph 109/2 of the Czechoslovak criminal code, which provides for imprisonment of up to five years and forfeiture of dwelling, property and pension and pay claims, if a person has been found guilty of remaining abroad beyond the validity of his passport or exit visa.

The maximum currency demand so far known is for $750 from a professional person in Canada, who was also told that American dollars only could be accepted.

These developments have not been reported in Czechoslovakia.

The Council of Jews from Czechoslovakia has advised refugees not to pay the fees demanded and to pass the relevant documents to it.

ISRAELI OIL FOR FRANCE?

JCNS exclusive from Paris

The French Government and French oil firms have asked the Israeli Government whether the firm operating the Elath-Ashkelon pipeline would supply France with oil if Algeria decides to stop deliveries.

The Algerians are driving a hard bargain with the French over the price of their oil.

However, responsible Israeli quarters are uncertain whether the French mean business. They intend to wait for the outcome of the Franco-Algerian talks and the negotiations between the oil companies and the Organziation of Petroleum Exporting Countries (Opec) in Tehran.

TRAGEDY SHAKES THE COMMUNITY

Now sweet, talented sixteen year old Alice Grosz is dead. On Monday she was laid to eternal rest and peace at Toronto's Torah Emeth Cemetery. This was Monday. Sunday she was full of life, happy, unconcerned as a typical, healthy, normal teenager should be.

ALICE GROSZ

Alice went skiing with a group of students of the Hebrew Community High School where she was one of the best pupils in grade eleven. The same day she met her tragic death at Mount St. Louis, a ski resort eighteen miles north of Toronto. All it took to extinguish this life was a scarf she neglected to remove before she launched herself into the athletic venture that terminated her young life.

As the Hebrew Principal of the school, Mr. Burke, said at the funeral service: "Alice will never be late for school—never again; and, to paraphrase the words of Bialik, the immortal Hebrew poet:

"There was a girl and she
is no more
And the song of her life
was brutally cut off
at the very start."

Almost 1,000 members of the Toronto Jewish community gathered at the memorial service at the Torah Emeth Jewish Center. It seems that the heart of the community went out to the bereaved parents. Her friends and school mates were openly crying, each and every one of them said "I feel I have lost my own sister. We will never forget her. She was so sweet and so attached to her friends that it is impossible to imagine the classroom without Alice."

Both Rabbis who eulogized her after Rabbi Zigelman chanted the memorial prayers dwelt upon the physical impossibility of finding the right words of sympathy, of personal sorrow which every member of the community feels for the Grosz family.

Maybe the bereaved parents and sisters will be strengthened in their mourning by this unusual demonstration of general sympathy. It was a sad day for the entire community.

The Canadian Jewish News invites students in post-secondary institutions to contribute to the newspaper.

A special cash prize will be awarded for the best contribution by a student. Details will be announced in a forthcoming issue.

Submissions accepted for publication will, of course, be subject to editing.

NORTH AFRICAN RIFT

Egypt's dilemma

exclusive JCNS report

There is no such thing in reality as a group of "North African" States in cohesive political and economic terms, and even the "Mahgreb" group — usually regarded as limited to Algeria, Morocco, Tunisia—has failed to do more than patch up relations or settle frontier differences. In terms of any sort of line up in support of Egypt — whether the latter's policies regarding Israel are aggressive or conciliatory — it is even harder to find a sense of common purpose. Libya is verbally militant, but Prime Minister Gaddafi's pretensions to the role of Nasser's heir have been brusquely written off by older and shrewder Arab leaders.

But although there is some sign now of a more flexible Egyptian position, President Sadat's problem is that no other Arab government is openly supporting him. The oil producers are absorbed in negotiations with the Western oil companies; Jordan is, once again, divided by faction fights; Syria has retreated into one of its equivocal silences. Can Sadat, therefore, get any support from the North African States?

These States, despite a good deal of rhetoric from Algeria and Libya, have given little positive support to Egypt, although Libya still subsidises Egypt's economy — with Kuwait and Saudi Arabia—for loss of Suez Canal revenues. If the North African States fail to give Sadat support now, his isolation must limit his freedom of action regarding Israel.

Non-aligned

Tunisia, of course, steers clear of all Middle East entanglements as, for all practical purposes, does Morocco. The governments of both States not only follow non-aligned policies, but show a continued tolerance of Western commercial interests in terms which are becoming increasingly rare in the Middle East.

Tunisia, for example, shows no desire to join the Organisation of Petroleum Exporting Countries—increasingly an Arab-run body—whose members are not only demanding higher revenues from the Western oil companies, but a say also in their affairs.

Algeria is obviously a different proposition from the others. In the first place, President Boumedienne, his ministers, and—which is as important—his young and expert advisers, have a clearly defined objective of establishing an industrial society, of which the core is State ownership of basic sectors.

Politically, Boumedienne steers a course designed to make Algeria an important Mediterranean State, not a North African, still less an Arab one. In the second place, Algeria fought for its independence at terrible cost—a fact which a lot of Algerians are not slow to point out to paper revolutionaries like the Libyans.

It seems unlikely, therefore, that Algeria will align with Egypt, whoever leads either State. In fact, Boumedienne's policy is "Algeria first," and if he wants to align himself with any other State it will be as leader or not at all.

Sadat isolated

Faced with Egypt's growing isolation in the Arab world Sadat has two basic choices. He could take an intransigent line in the Jarring talks and thereby risk a resumption of hostilities with Israel for which he can have little relish. Or he might decide, given proper encouragement from the Israeli side, that the time is ripe for a final settlement which would leave Egypt free to turn to her pressing internal needs.

Terrorists may see the light

exclusive JCNS report

Indications are mounting that the Palestine terrorist organisations, weakened by the fighting in Jordan and having little to show for their activities against Israel, are being forced into a more accommodating frame of mind.

As the leaders of the proposed Arab Federation—Egypt, Sudan, Libya and Syria—were meeting in Cairo last week to call for "mobilisation of the entire Arab nation's resources for the struggle with Israel," the Cairo newspaper, Al Ahram, reported that the terrorist organisations had decided not to oppose the present political moves for a Middle East settlement.

Al Ahram is generally considered the authentic voice of the Egyptian Government. It said this "turning point" in terrorist policy had been proposed by the extremist Popular Front for the Liberation of Palestine.

The report called forth contradictory statements from terrorist spokesmen. The central committee of the Palestine Liberation Organisation, on which all ten terrorist organisations are represented, promptly denied that it had adopted a new policy.

Its spokesman later added, however, that the movement no longer opposed Egypt's policy of searching for an honourable, peaceful solution, although the Palestinians would not associate themselves with such a settlement.

Yasir Arafat, the leader of the main terrorist organisation, El Fatah, unexpectedly arrived in Cairo last week in the middle of the Arab Federation talks.

Some obscrvers have suggested that his purpose was to arrange for direct "Palestinian" participation in the Jarring talks in New York.

A much subdued Arafat said that "we have nothing to do with Jarring" and that even if he were invited to the talks taking place in New York he would not go.

Asked if he would agree to meet Mr Moshe Dayan, the Israeli Defence Minister, Arafat replied that he would, but on one condition, namely that their meeting would be concerned with the establishment in Palestine of a democratic, secular State in which Moslem, Jew and Christian could live as equals.

The terrorist newspaper, Fatah, ceased publication "until further notice."

TORONTO SYNAGOGUES AND ORGANIZATIONS

SUMMER INSTITUTE IN ISRAEL

The Associated Hebrew School is again arranging a Summer Institute in Israel for a period of approximately 7 weeks. The purpose of the tour is both recreational and educational and will be under the direction and supervision of qualified guides.

This highly desirable tour is offered to all boys and girls aged 15 years and over, who have attended a Day or Evening School for a period not less than 8 years and are conversant in the Hebrew language.

For details and information telephone, The Associated Hebrew Schools, 3630 Bathurst Street, Telephone 781-9141.

FARBAND CANADIAN DISTRICT FORMED

Representatives of Farband Labor Zionist Order from Montreal, Winnipeg, Toronto and other cities in Canada met in Toronto recently and officially decided on the formation of the Farband Canadian District.

Mr. Jacob Katzman, National Secretary of the organization formally announced its establishment at a special breakfast meeting held on Sunday January 24th.

Harry Weinstock was elected President and Henry Cohen-Sittayoun Secretary of the newly formed Farband Canadian District. Isac Tulchinsky of Montreal was elected Vice President and I. Guberman of Montreal and M. I. Nitikman of Winnipeg Associate Secretaries.

ZOC EXECUTIVE MEETS

The Inner Executive of the Zionist Organization of Canada met on January 23rd in Toronto to discuss a number of administrative and program activities. Julius Hayman, Chairman of the Board and Daniel Monson, Q.C., President, took turns in the chairmanship of the meeting at which reports were given by: Milton Klein, Q.C. on the proposed affiliation with a World General Zionist grouping; Avrom Siegel on the National ZOC Camps Association; Mark Laxer on Camp Hagshama and Eastern Region budget; Mrs. Mark A. Levy and Mrs. Louis James on Hadassah-ZOC relationship; Daniel Monson, Q.C. on visits to Western Canadian communities and discussions with the heads of the Jewish Agency; Dr. Liban on recent financial arrangements and budgetary questions.

It was also decided to have a further meeting of the Inner Executive on February 21st in Montreal to which Hadassah Executive members will be invited to discuss and finalize a recommendation concerning affiliation with a World General Zionist grouping; a full meeting of the ZOC National Administrative Council will be convened in March 1971 to make a final decision in this matter.

The Inner Executive also confirmed arrangements made in connection with the John R. Devor Memorial Fund and acknowledged with gratitude the fact that Mr. Morris B. Kaufman has assumed the chairmanship of this project.

YESHIVA SHABBOS AT NER ISRAEL

January 23 was Yeshiva Shabbos (the Shabbos when, instead of going home, students stay at the Yeshiva).

Between the three Seudot with their beautiful Zemirot, visiting Rabbaim, taking part in one of the many Chaburoth (learning group of young students led by someone older) attending the Rosh HaYeshiva's Shiur on the Parshat HaShavua, the Shabbos went by much faster than many students wished, students have wished.

During every meal one of the students said a Dvar Torah.

After Shabbos many fathers joined their sons for the Melave Malka. Rabbi Mordechai Ochs, spiritual leader of the Torah Emeth Congregation, who was the guest speaker, spoke on the Torah's approach on the father's role in the education of his son.

HEBREW MEN OF ENGLAND BREAKFAST MEETING

Hebrew Men of England Brotherhood held a Breakfast Meeting at the Synagogue on Sunday morning, January 24th. Colonel Yaacov Kaplan was the guest speaker and addressed the gathering on Aliyah.

HAMILTON ORCHESTRA AT HOLY BLOSSOM

Fourteen members of the Hamilton Philharmonic Chamber Orchestra under the direction of Maestro Boris Brott will present a concert of Jewish Music on Friday evening, March 26th at Holy Blossom Temple, 1950 Bathurst Street.

Soloists will be Dorothy Glick, pianist and Cantor Sheldon F. Merel, tenor.

The concert will be open to the public and will follow the regular Sabbath worship service which begins at 8:25 p.m. The program will include: Overture on a Jewish Theme by Prokofieff, Concerto Grosso by Block featuring Dorothy Glick at the piano, Cantor Merel will sing Shepherd of Israel by Hovhaness with orchestra and flute accompaniment.

EMANUEL SHIMONI IN TORONTO.—On January 20th the Toronto Zionist Council heard Emanuel Shimoni, Counsellor at the Embassy of the State of Israel in Ottawa deliver a review of the book "The Search for Peace in the Middle East" (The Challenge of President Bourguiba).

The meeting was chaired by Mr. Charles Kent, Vice-President of the Toronto Zionist Council. A vote of thanks was extended by Mr. Phil Granovsky, Vice-President of the Toronto Zionist Council.

Above Charles Kent (right) greets Mr. Shimoni.

WINDSOR JEWISH COMMUNITY CONTRIBUTION.—Mr. Gerald Freed, President, Windsor Jewish Community Center, presents a cheque in the amount of $100,000 to Mr. Maurice Skolnick, Ontario Region Director, for the initial purchase of State of Israel Bonds through a special project of The Center. Looking on is Mr. Joseph Eisenberg, Executive Director, Windsor Jewish Community Center.

Of special significance is the borrowing of these funds by the Windsor Jewish Community Center—hitherto free and clear of any mortgage—in order to assist in the economic development of the State of Israel through this investment.

From left to right: Mr. Joseph Eisenberg, Executive Director, Windsor Jewish Community Center; Mr. Gerald Freed, President, Windsor Jewish Community Center; Maurice Skolnick, Regional Director.

MOBILIZATION CONFERENCE OF ISRAEL BOND ORGANIZATION. – following two major addresses by Israel Deputy Prime-Minister Yigal Allon and Yitzhak Rabin, Israel Ambassador to the United States, Toronto delegates to the National Leadership Mobilization Conference of the Israel Bond Organization recently held in New York, discuss with the two Israeli leaders Toronto's participation in the 1971 Israel Bond Campaign. Toronto's share of the minimal $400,000,000 goal to be achieved by North American Jewry in 1971 has been set at $12,000,000. Standing, are Toronto delegates: Dr. Norman W. Shaul, Mr. Max Shecter, Mr. Harry Frank. Seated: Ambassador Yitzhak Rabin, Mr. Mark A. Levy, Deputy Prime Minister Yigal Allon. Albert J. Latner, General Chairman of the Toronto State of Israel Bond Campaign, led the delegation.

LABOR ZIONISTS MOURN BARUCH ZUKERMAN

On Tuesday, February 9th at 8:30 p.m. a memorial evening for the late Baruch Zukerman, founder of Poale Zion and the Labor Zionist Movement of America, will be held at the Labor Zionist Center, 14 Viewmount Ave. The public is invited. The meeting is sponsored by the Labor Zionist Movement of Canada - Central Division and Achdut Avoda-Poale Zion.

Dr. I. Rabinovitz, well known to the Toronto Jewish community and a leading figure in the Labor Zionist Movement, will address the gathering, recounting Chaver Zukerman's devoted contributions and work in the cause of Zionism. Baruch Zukerman was a guiding light of the Labor Zionist Movement. He elevated it ideologically and spiritually. He gave meaning to its programs and led it to action. His was a pioneering mission: fighting for the establishment of the World Jewish Congress and for the democratization of Jewish communal life in America. He was the founder of "People's Relief" during World War I, which revolutionized relief work, and he later raised it from philanthropy to a great nation-building movement.

Inspired by his deep commitment to Socialist-Zionism and firm belief in the constructive role of the Jewish proletariat in the upbuilding of Israel, Zukerman carried his ideas to the Jewish working people. In doing this, he also laid the foundation for the Histadrut campaign in America.

With his personal warmth magnetism and deep sincerity, Chaver Zuckerman developed the then relatively weak and small party into a dynamic Labor Zionist movement wth untold influence upon American Jewry. With his many unique attributes, he achieved a special place in the hearts of many thousands of people the world over.

Chaver Baruch Zukerman passed away in Jerusalem, Sunday, December 13, 1970.

MONTREAL NOTES

MOSHE KRONE AT TU B'SHVAT RALLY

The Jewish community of Montreal will celebrate the popular "New Year for Trees" Festival at a public gathering on Wednesday, February 10, 8:00 p.m., at the Young Israel of Montreal, 6235 Hillsdale Road.

This traditional religious Festival, which marks the rejuvenation and seasonal budding of trees and plant life in much of the eastern world, is known also as "Tu B'Shvat", and is a day of special festivities in the State of Israel and among Jewish youth the world over.

Montreal Jewry will be privileged on that evening to be addressed by a most prominent leader of the Religious Zionist Movement in Israel.

Mr. Moshe Krone, Head of the Torah-Culture Department of the Jewish Agency in Jerusalem, an author and orator of international renown. In addition, there will be an Israeli musical presentation.

Entrance to the event is free of charge and traditional refreshments consisting of Israeli fruit, will be served. This Tu B'Shvat Festival is cosponsored by the Mizrachi-Hapoel Hamizrachi Organization of Montreal, Federated Zionist Organization of Canada, Eastern Region and Young Israel of Montreal.

COUNSELLING AVAILABLE

Effective Monday, February 15, Baron de Hirsch Institute, 3600 Van Horne Avenue, will remain open Monday evenings until 9 p.m. for marriage counselling, family therapy and group therapy. There is a fee based on ability to pay.

YOUNG ADULTS GROUP

Several young adults are trying to form a group of young men and women, 22-29 years old, to meet socially and culturally.

The group's looking for members who are willing to participate in a dynamic group who want to know the "why's" of the world today.

For information, please call Issac at 733-4535 after 6 p.m.

YM-YWHA & NHS DIRECTOR

Irving Maklan, President of the YM-YWHA and NHS of Montreal, announced the appointment of Harry Kosansky as Executive Director of the 60 year old organization effective February 15.

The newly appointed Executive Director possesses a knowledge of Jewish custom, practice, tradition and history to compliment his literary understanding. His years of experience in the field has developed for him a familiarity and expertise with the Jewish Community Organization structure.

Mr. Kosansky is a certified Social Worker in the State of New York earned his MSW from Wayne University School of Social Work in 1955. He had earlier completed his B.A. at Brooklyn College in the city of his birth.

He has had published three professional papers which appeared in the JWB Program Aids Booklets; A Design of an Israeli Program, A Homework and Tutoring Center; and Agency Staff Reflecting Agency Function. Other published articles include The Personal Role of the Jewish Center Workers in bringing about Social Change in the Jewish Community; and Jewish Identification of High School Age Youths -- A Guide for Jewish Community Centers for Social Group Work Intervention.

EVENTS IN MONTREAL

Tuesday, February 9:
Montreal Women's ORT Lecture Series at YM-YWHA Guest Speaker: Mr. David Weiss; 1:00 p.m.
Spanish and Portuguese Sisterhood French Program; 12:30 p.m.

Wednesday, February 10:
Temple Beth Sholom Adult Education Series; 8:15 p.m.

Thursday, February 11:
Fine Arts Department of Saidye Bronfman Center presents "The Thursday Evening Film Series"; 8:30 p.m.

PERSONAL

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On Saturday, February 20, 1971 at 8.15 p.m., to be held at the Synagogue, 864 Sheppard Avenue, West, Downsview, Ont. 635-0131. Tickets at $2.00 each may be obtained from the Synagogue.

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Since the Torah Fund requires about $25,000 at present, The Canadian Jewish News is helping out by publishing periodically the names and occasions for gifts to it. Like "fresh air" campaigns, donors will be made known to the public as an encouragement to others. Birthdays, anniversaries, make fine occasions for your contribution, honoring someone who will be listed as you inform us. Send your contributions, with the information to be published in The Canadian Jewish News to:

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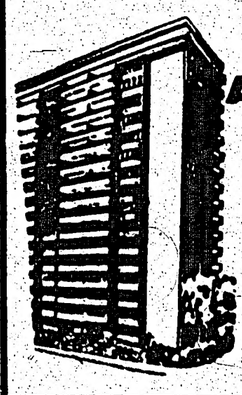

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TU B'SHVAT CELEBRATION
MR. MOSHE KRONE
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JEWISH SCHOOL CHOIRS PRESENT SONG FESTIVAL

Rabbi Irwin E. Witty, Executive Director, Board of Jewish education.

Herbert H. Solway, Q.C., Chairman, Board of Jewish Education.

Ben Steinberg, Author and Composer; co-chairman of Music Committee, Canadian Jewish Congress.

Phineas Schwartz, Chairman, Pedagogic Committee, Board of Jewish Education.

A unique feature among the celebrations in observance of Jewish Music Month will be the Song Festival of Jewish School Choirs, in which 300 singers from eight Toronto Jewish schools will participate. The Festival will take place this Sunday, February 7th, 2:15 p.m. at the Shaarei Shomayim Synagogue, 470 Glencairn Ave. The event, which is co-sponsored by the Board of Jewish Education and Canadian Jewish Congress (Central Region), is open to public.

A program of songs will be presented, based on the Liturgy, Bible, Yiddish Folk Songs, Chassidic melodies, and Hebrew Songs of modern Israel.

Greetings will be extended by Mr. Phineas Schwartz, Chairman Pedagogic Committee, Board of Jewish Education, and Rabbi Irwin E. Witty, Executive Director of the Board. Mr. Ben Steinberg, well-known author, and composer and lecturer on Jewish music, cochairman of the Music Committee of the Canadian Jewish Congress will extend greetings on behalf of the Congress.

The Board of Jewish Education is presently headed by Mr. Herbert H. Solway, Q.C.

Following schools will be participating in the Festival:

Beth Emeth Beth Yehuda Talmud Torah (Associated) and Religious School: Cantor Harold Klein, Director, Harvey Erlich, Student Conductor; Beth Tzedec Congregational School: Ruth Cooper, Director; Sarah Sandler, Accompanist; Bialik Hebrew Day School: Naomi Bell, Conductor; Helen Mueller, Accompanist; Borochov School; Shulamith Zimmerman, Conductor; Judy Kern, Accompanist; Community Hebrew Academy: Giora Zur, Conductor; Temple Emanu-El Religious School: Mrs. Jacqueline Back, Director of Music Education; Temple Sinai Hebrew School: Dr. Michale Cowan, Conductor; Dolores Cowan, Accompanist; United Synagogue Day School; Ruth Cooper, Conductor; Sarah Sandler, Accompanist.

Lieutenant Commander Reuven Porath

Commander Porath, an officer of the Israeli Navy, will be the distinguished guest of Beth Sholom Synagogue, 1445 Eglinton Ave. West at Sabbath morning services, Saturday, February 6th, 1971.

Commander Porath has recently arrived from Israel to assist in the United Jewish Appeal-Israel Special Fund Campaign and will address the worshippers. His subject will concern these unprecedented times in Israeli and Jewish history.

Everyone is invited to services and to greet Commander Porath at the Congregational Kiddush following services.

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PIONEER WOMEN BOND DINNER.—Mr. and Mrs. Louis Sharp present to Mrs. Sydney L. Wax, President, Toronto Pioneer Women, $11,200.00 in Israel Bonds at the recent Pioneer Women Bond evening in honor of Mrs. Aba Gefen. These bonds have been pledged toward the building of a hostel in Cholon, Israel, a project initiated by Mr. and Mrs. Sharp who donated the land as well as $100,000.

NEWLY ELECTED BOND CAMPAIGN LEADER.—Albert J. Latner has been elected a member of the newly established National Campaign Executive Committee of the Israel Bond Organization.

Announcement of Mr. Latner's election was made by Harold J. Goldenberg, Chairman of the National Campaign Executive Committee of the worldwide Israel Bond Organization, which this year seeks an unprecedented total of $400 million in Israel Bond sales throughout the world.

Mr. Latner, who serves as General Chairman of the Toronto Israel Bond drive, recently conferred with Deputy Prime Minister Yigal Allon of Israel and Ambassador Itzhak Rabin in New York on the current situation in Israel and its programs of economic development and immigrant absorption in the midst of the continuing crisis in the Middle East.

DISTINGUISHED ISRAELI IN TORONTO FOR UJA CAMPAIGN

A special emissary from Israel has come to Toronto to assist in the United Jewish Appeal - Israel Special Fund Campaign.

Lieutenant Commander Reuven Porath came to Israel in 1949 as a Mahal volunteer, immediately enlisted and was posted to the Navy, where he was subsequently attached to naval intelligence.

In 1953, Commander Porath completed the Naval Officers' course and following graduation went to sea in frigates and destroyers, becoming eventually a gunnery officer.

In 1956 he was a gun identification officer on a destroyer which helped capture the Egyptian destroyer Ibrahim, which later became the Israeli destroyer Haifa. Commander Porath served on the Haifa for one year.

He was an instructor of trainees from Tanzania at the naval base and during the Six Day War in 1967 flew as a naval observer in Air Force patrol planes.

For the past few years he has been attached to the Personnel Department at Naval Headquarters.

Married and the father of two children, Commander Porath was born in Vienna and was educated in England. He now makes his home in Haifa.

18th Century B.C.E. burial cave discovered

Jerusalem, - A rock-hewn burial cave has been discovered at Hazor by a team employed by the National Parks Authority. It contains close to 150 pieces of pottery, of which some 120 are whole and in perfect condition. The finds are extremely rich and include a number of very beautiful vessels. The burial cave, which dates to the Middle Bronze II B period, is the largest of this period to have been discovered at the site. The discovery was made while the team was working on reinforcing rock-hewn steps in the water system which dates to the period of the Kings of Israel.

The burial cave is hewn into the southern slope of the Tel of the upper city underneath the southern steps alongside the shaft of the water system. Two days of excavations were led by Prof. Yigael Yadin, head of the Hebrew University of Jerusalem's Institute of Archaeology, together with Mr. Yigal Shiloh, a team of students from the Institute and Mr. Baruch Hofri, of the Hazor Museum. The cave itself was virtually free of dust and debris and the large number of vessels found there was sited for the most part alongside its walls. Also found were the remains of between seven and nine skeletons, two simple swords which are typical of the period, a spearhead, two toggle pins and five beads. The overwhelming majority of the pottery is extremely characteristic of the beginning of the Middle Bronze IIB period, while some of it is characteristic of the transition period between this and the preceding age. It can be assumed that the cave was hewn out before the upper city was fortified in the Middle Bronze II B period, a supposition borne out by the fact that it is sited on the southern slope of the Tell. Its original opening, discovered still sealed by a blocking stone, lies beneath or extremely close to the line of the city wall as it was in the Middle Bronze period. At this time it would appear that there was an unwalled settlement on the site of the Tel of the upper city -- a conclusion reached in the 1968 dig carried out on the site. The cave was apparently concealed from those living in Hazor in subsequent periods.

BAROQUE JEWISH MUSIC

In celebration of the 1971 Jewish Music Festival, the CBC will broadcast a program of "Baroque Jewish Music" on February 16, 8:10 to 9:00 p.m. over the national Network. The program will feature Italian, French and Portuguese Jewish Music of the 17th and 18th centuries, some of which was heard at the 1969 Jewish Congress and Temple Sinai. The soloists will be Evelyn Gould and Severin Weingort; the symphony orchestra and concert choir will be directed by Ben Steinberg, co-chairman of the Congress Music Committee and Music Director to Temple Sinai.

EXCHANGE OF PULPITS

Cantor Tibor Kelen
B'nai Israel Beth David Synagogue

Cantor A. Eliezer Kirshblum
Adath Israel Synagogue

This shabbat—February 6, 1971, we commence the celebration of Jewish Music Month—Shabbat Shira. Cantor Tibor Kelen and the B'nai Israel Beth David choir will officiate at the Adath Israel Synagogue and Cantor A. Eliezer Kirshblum and the Adath Israel Synagogue choir will officiate at Beth David.

IMPORTANT ANNOUNCEMENT

MR. H. MAIEROVITS, of Hermes Bakery Ltd.,

wishes to announce that he is taking over the direct management of the

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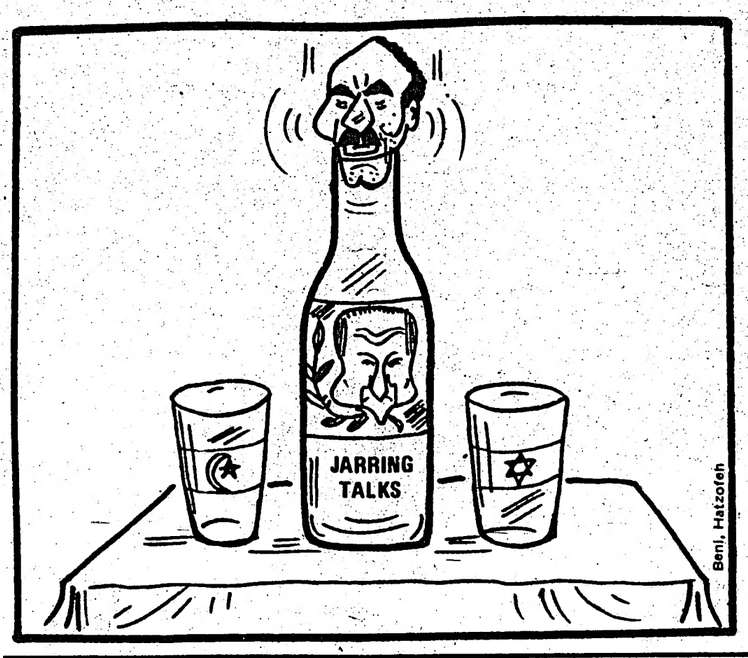
HEBREW CALENDAR
10th of Shevat 5731
— Sidra: Beshalach Sabbas Shireh
Candlelighting: Toronto, 5:16; Montreal, 4:48



ASK THE RABBI
a JCNS featurette

Q. At a recent wedding in Toronto the reader at the ceremony used Adoshem for Adonia (the Lord) in the introductory and concluding parts of the service. Is this correct?

A. Some pious Jews use Adoshem in order to avoid the unnecessary use of the divine name. Although the word Adoshem has three syllables like the divine name it is an ugly hybrid. The authorities advise instead the use of Ha-Shem (the Name) as a substitute. But this certainly does not apply in a service where the proper name must be used and not a substitute. Your reader in Toronto was quite definitely in the wrong.

Q. Can an Orthodox Jew partake of hot meals prepared on the Sabbath in a strictly vegetarian non Jewish hotel?

A. The general rule is that A Jew is forbidden by rabbinic law to instruct a non-Jew to do for him on the Sabbath anything that he himself is not allowed to do on that day. Moreover, even if it is done without his explicit instruction, it is still forbidden for the Jew to have benefit on the Sabbath from that which has been prepared especially for him. (There are exceptions to all this, e.g. in the case of a sick person).

Orthodox Jews who do have meals cooked for them in a vegetarian hotel on the Sabbath presumably argue that the food is not cooked for the Jew as Jew but as paying guest, so that the non-Jewish cook is simply working to earn his own living. It should, however, be noted that, in any event, a good deal depends on what you mean by an "Orthodox Jew".

According to the strict din it is forbidden for a Jew to eat food cooked by non-Jews even on the weekday (bishul akum) so that a strictly observant Jew would have reservations about eating at all in a vegetarian hotel owned by non-Jews (The general rule here is that one may only eat food cooked by a non-Jew if it is either food that can be eaten raw or is food that "does not appear on a royal table", i.e. is inferior food).

Q. Why is Tal Umatar introduced into the Amida on December 4 and is a solar date used for anything else in the Jewish calendar?

A. The simple answer is that a prayer for rain should obviously be recited at the rainy season, and this depends on the solar, not the lunar, calendar. The actual dating is, however, very complicated. The interested student will find an excellent treatment of the legal discussion in S. Sevin's Ma-Modaim Ba-Halachah, pp. 149-155.

The only other instance of a solar date in the Jewish calendar is that of the "blessing over the sun", which is recited once every 28 years (for details see the Soncino Talmud and notes Tractate Berakot, pp. 369-370).

KEEP SMILING

The latest yarn about the Kremlin: With the admitted crop failure in the USSR, something had to be done by its leader to allay the fears of the people, if they should find out the truth. If had to be broken to them gently. This leader went into a propaganda speech, at a giant rally. He cried: "Our potato crop this year is so great that if we made a pile of all our potatoes it would reach to Heaven!" To which a Commie replied: "Comrade, but there is no heaven!" "No potatoes, either!" cried the Leader.

* * *

Heard of a backward nation: so poor that they have to depend on lightning to read by.

* * *

Actually heard this on a radio program: "How did you first meet the man who became your husband?" "It was in a cafeteria and I asked the man at the table, to pass me the salt. He not only gave me the salt and without my asking, he also gave me the pepper and ketchup -- and at once, I sensed the generous nature of the man."

* * *

About the "leaks" in Ottawa: One alibi sounded like this: The complaintant yelled: "Somebody unlocked my desk and stole valuable papers!" A clerk replied: "I'm innocent -- my keys don't fit it!"

* * *

A fellow walked into a doctor's office and told him "Doctor, I fear I'm going mad. Will you diagnose my case and if I'm insane, should I be committed to a sanitarium?" The doctor asked him the reason for his fears and the husband explained: I was playing golf with my wife and when we got to the seventh hole, a difficult shot, she started making noise eating peanuts and I missed my shot. I became so angry that I reached into my bag, pulled out a club and hit her over the head!" The physician, also a golf addict asked: "What club did you hit her with?" "The mash-niblick." "You're not crazy -- that's the right club!"

Ontario Day Schools

LOST WAR?

The problem of integral Jewish education as represented by the Hebrew Day School Movement has become one of the most important issues facing Jewish communities in Ontario. Despite many efforts on the part of those who have led the battle for establishing such schools, for their development and, recently, for obtaining much needed government subsidies, the Day School has reached an impasse.

This cul-de-sac is the result of some errors committed in the past by the leaders of the Day School Movement. They erroneously believed that some leaders in the Jewish community who sincerely oppose Day School education, could at the same time, be their spokesmen in demanding government support.

These well meaning proponents of our Hebrew education movement thought it possible for vegetarians to promote interest in the meat industry; that one who is profoundly convinced that integral Jewish education is parochial—and should be discouraged—could ever become the spokesman for their cause only because he happens to occupy a positon of leadership in some organization.

The third factor that contributed to the foibles of our defense of the Day School was the misconception of unity at all costs. There are certain areas of community endeavor that unite all Jews, transcending religious expressions and political opinions. However, there could be no unity between those who fight the Jewish Day School as an archaic institution and those who are committed to traditional Jewish education.

At this moment when one contemplates the political battle within the Conservative Party—all candidates for leadership agreeing not to commit themselves on the issue of more support for Catholic schools—the problem of the Hebrew Day School may be relegated *ad calendas greas*. Rarely can missed opportunities be revived.

In the field of Jewish education those committed to the Hebrew Day School Movement have been misled into abandoning an overt campaign.

Other communities are not embarrassed to demand a larger share of tax money for their schools. In Quebec, the government does subsidize the Hebrew Day Schools.

In Ontario, we have failed because of a timid approach when asking for a fair allotment for the secular program of our day schools.

After the ceasefire

by Golda Meir
Prime Minister of Israel

WHAT NOW?

With characteristic bluntness, Mrs. Golda Meir, Israel's Prime Minister, estimated on Israel Television recently the chances of the Jarring peace talks and laid down the guidelines that Israel's negotiators will pursue. The following is an extract from the interview:

Q. How do you define the chances of the Jarring talks, if they have any chance?

A. I think that any one who predicts there is no chance and that there will be a crisis is not risking much. He will almost certainly prove to be right.

Let us, for the tme being, set aside all we have been hearing from Egyptian leaders before they start the talks. We are accustomed to hear them say all sorts of things. But, since they have decided to start talks, I should like to disregard all that.

The main question is: Do they want peace or don't they? And even if they want peace, there must undoubtedly be extended negotiations because the words, the differences of opinion between us on what can be achieved in a peace settlement are quite basic and quite serious.

In other words, only if they first of all have a genuine desire for peace and we conduct the negotiations with patience and tolerance and the utmost readiness to consider the other side -- although of course there is a limit beyond which we cannot go -- then, perhaps there i a chance.

Q. There is a certain danger that we will want to talk about the essentials of peace and the other side will want, first of all, to talk about a timetable for withdrawal or a territorial settlement. Do you see a possibility of a parallel or simultaneous discussion?

A. No I do not envisage that we will talk peace and they will talk withdrawal. Then there is no common ground for talks at all. That would be worthless. I imagine they will first want to put on the table what they call a timetable for withdrawal. I say that is out of the question. It is not even a subject for discussion.

Within peace agreements, it is understood that one of the basic issues is that of borders. But the dterminaton of borders is the outcome of the desire to achieve a peace agreement.

Q. From what you say, it may be assumed almost with certainty that a crisis may be predicted in the initial stage of the talks?

A. Not necessarily.

Q. At any rate, if such a crisis begins, is it likely in your opinion to lead to war?

A. I imagine that in negotiations of this kind a few crisis are likely to arise. But the question is whether this will be the crisis after which there will be no point in talks. I am not certain whether it must be so.

That there will be crises there can be no doubt. Therefore we say that it will take a long time. One of the possibilities which has been worrying us, and which we have been trying to guard against, is that after the first crisis or after the fifth crisis they might run to the Security Council to create a situation where certain issues -- mainly territorial or the question of borders -- would be decided by the Security Council instead of between the parties.

We have reasonable grounds to assume that American policy is that the borders and certain other clauses in a peace treaty must be settled in an agreement between the parties.

The United States has its own ideas on what the borders should be. We know their program, and they know that we know and the whole world knows that we do not accept it. Nevertheless, their principle is that the two sides must decide.

We also have good reason to assume that they have another principle: namely, that the Security Council should not be substituted for an agreement between the two sides. Now the question is: how far will they go to implement that principle? That is an open question.

One thing is clear, -- that the basic policy of the United States is top priority for an agreement between the parties and not to attempt, as the French would like, and the Russians certainly, to take shortcuts.

The French and the Russians would like the Security Council to decide, and then the matter would be closed. The Americans are clever enough to know that that would not be the end of the matter.

Q. Nevertheless, at some stage in the talks we will reach a territorial discussion. What will be the basis for this discussion from our point of view?

A. Up to this very moment, the Government has not "drawn a map", as it is popularly known here. But, over the years, a consensus has naturally been arrived at, even without formal proposals and resolutions, about certain things which it would be quite out of the question for us to concede.

I should like to say that territory is not the issue. We did not set out to acquire territory.

Q. Do you not accept the formula of territory in return for peace?

A. No. I believe that in return for peace there is no need to give anything. One has to want peace. I do not admit that Egypt or Jordan or any of our neighbors is doing us a favor by granting us peace.

If that were the case, I would reach the conclusion that there is no hope of peace for who knows how many generations.

Q. Perhaps we are doing them a favor by giving them territory?

A. In our age nations do not do each other favors. We want true peace. They need it no less than we. After everything that has happened we are justified in wanting borders which are different from those that offered temptation to an aggressor.

Borders do not exist in a vacuum. If these borders were not good enough, it is clear that the new borders must be in such a situation that we will have more territory. However, it is not a matter of territory but of borders.

Of course, we shall have to discuss that issue for a long time. True, when we come to the final decision, I think there will be differences of opinion within the Government. But that is a long way ahead.

Q. Does the Government consider the presentation of conditions for a settlement, and would one of these conditions be that Soviet advisors and experts leave Egypt and Syria?

A. I think not.

Q. You said that the dialogue with the United States will continue parallel to the Jarring talks. What will be the nature of the dialogue?

A. First of all, there are very concrete and vital issues which have nothing to do with Jarring, nor with Egypt, nor with the Soviets. That means that the only "address" is the Americans. We have topics to discuss with them and on which to negotiate with them.

Secondly, since there are differences of opinion between them and us on the issue of the map, on territorial concepts, then there is certainly need for us to try -- I don't know if we shall succeed -- to reach a common view with them, as far as is possible, or at least to narrow the gap between us.

Q. Do you think the chances of peace with Sadat are better than with Nasser?

A. There are two voices to be heard from Egypt. One comes from Sadat and also Prime Minister Fawzi, when they talk about internal problems. So long as they talk that way, it is encouraging.

Then suddenly we hear -- as a concession to the Army or partriotism (a patriot means someone who is prepared or willing to go to war) -- all kinds of belligerent ideas and declarations and ideas that are not at all encouraging. I think we should listen carefully to all they say, not ignore anything, but go forward to the talks.

But we should also know something else: that we have not yet finished. Each one of us prays morning, noon and evening that there will be no shooting, that no one will be killed or maimed. But the wish should not be substituted for reality. To my profound sorrow, that is not yet the reality.

Q. Perhaps in the Jarring talks we may be able to get an arrangement that will guarantee us conditions of security, a ceasefire, but that will be less than peace?

A. All that has already been tried. If they want peace, there is no reason why there should not be peace now. And if, once again, there is a substitute that means there is no peace.

Q. Do you think President Nixon's statement that "the US would view any effort to seek predominance in the Middle East as a matter of great concern" is a substantial and adequate undertaking against Soviet intervention?

A. I am not prepared to go so far in interpreting President Nixon's statement as to say that I regard it as an express undertaking. I think that there is considerable significance in this statement and it expresses, in my opinion, a very clear understanding of the situation.

It is absurd to imagine that the Soviets have penetrated into this area for love of the Arabs and out of hatred for the Jews. I don't think they feel either of these things. What they have is cold, relentless interests. This is a springboard towards other places and this springboard is quite important for them.

Letter from Jerusalem

GEOFFREY PAUL
JCNS exclusive

A long way to unity

Mayor Teddy Kollek beamed with satisfaction. The large Jerusalem hall was packed with hundreds of young Arabs and Jews, who sat, sang and cheered together through an evening of music and entertainment provided by folklore artists from both communities.

It was, on the face of it, a striking demonstration of the strides made in the social integration of the young people of Israel's capital, their mutual acceptance of the fact that they were young citizens of Jerusalem first, and Arab or Jew only second.

But only on the face of it. Twenty-four hours earlier I had sat with a group of intelligent, teenage Arab girls in an East Jerusalem youth club. (By day, it is a Wizo workshop for Arab women, where they make some of those fine, hand-knitted yarmulkas which find their way into Israeli souvenir shops, as well as dolls of strikingly Chasidic mien.)

The atmosphere was informal and relaxed, skittish even, in a way familiar in female societies, where open conversation with strange men is unusual, even a little daring.

Yes, they went to West Jerusalem often and freely. They liked looking in the shop windows and enjoyed the experience of walking into a café and ordering a coffee, something few young women on their own or even in small groups would dare to do in East Jerusalem.

No, they really did not have any negative feelings about the Jews—except, perhaps, that there was too much public embracing and kissing. This they found offensive.

Apart from that, their major discovery when the barriers were torn down in 1967 and they walked wide-eyed into the streets of Israeli Jerusalem, was that many of the Jews looked "just like us." Especially, volunteered one, the Iraqi Jews.

They could not tell the difference between an Iraqi Jew seen in the street and an Arab.

They had been to Tel Aviv, mainly on conducted school excursions. It was not bad, but—said a pretty, smartly-dressed girl, the daughter of a Post Office communications supervisor in East Jerusalem—Beirut was better.

Eyes left. Girls put for a stroll in the Old City pretend not to notice appreciative glances of Israeli soldiers on patrol

Some had Jewish girl friends and had exchanged visits in their homes. Jewish girl soldiers were cute, one remarked enviously. But a question about Jewish boy friends was lost in a fit of embarrassed, pink giggles. So, then, it was not a bad place to live, this united Jerusalem? They would not like the barriers to go up again and the city to be divided?

The cheeky, dark-eyed one, who had been subverting the others to constant gales of laughter with her Arabic asides, piped up without hesitation, "Yes" and collapsed into mirth again behind her hands.

The others pondered the questions more seriously, but produced the same answer. Yes, the walls should go up again and the city revert to the situation which existed before the Six-Day War.

But why? Because we are different and they are different—we have another religion, another culture. We speak, think and behave in other ways. We are not the same people. It is better that we stay apart. We prefer it.

There was do doubting that they meant it. It was not a call for war, but for a return to a physical situation in which Arab and Jew could go their separate ways.

Young Arabs feel threatened, an East Jerusalem headmaster explained later that day. They feel themselves being swamped by the ever-increasing Jewish settlement and insulted by the ease with which any young Arab man in West Jerusalem can be challenged to identify himself by a teenage Israeli policewoman.

Among the young people, he conceded, there were still many who looked to war as a solution. They listened to the "liberation" pledges of the Arab radio stations without the cynical ear of parents who had lived with the similar pledges of 1948, 1956 and 1967.

Was there, then, no hope? Well, yes there was, he conceded, surprised at his own discovery. For example, thousands of East Jerusalem workers were now crossing daily into the Jewish part of the city to build new homes, hotels and schools *for Jews* on land which they had always previously considered their own.

Attitudes to Israel, even among the young, had also been affected by the events of last summer in Jordan, when Arab slew Arab in bloody battle and the only "Palestinians" who felt safe were those living under Israeli occupation.

If Israel wanted to retain a united Jerusalem, he said, the Jews had to be clever, very clever. "Clever like Teddy Kollek," he added as an afterthought.

LETTERS TO THE EDITOR

ESTABLISHMENT SHOULD RECONSIDER

Dear editor,

Hurrah for The Canadian Jewish News! I was waiting for a courageous North American Jewish newspaper to shake a finger at the Establishment and warn them that their judgement in past generations does not entitle them to the arrogance of being so assertively confident that the JDL is wrong and they are right.

The argument that JDL militancy will provoke the USSR into greater oppression may be as wrong as the same argument used against Hitler. And who knows it may help the Jews of Russia by focusing world attention on their plight? Only if it provokes such extreme action as the JDL has been conducting will the world believe conditions are so inhumanly bad. Milquetoast protests bring Milquetoast reactions. Recently a prayer meeting in New York which thousands attended received not one line of publicity. I don't doubt the efficency of such a meeting metaphysically; G-d surely listens when a multitude prays, or its efficacy in relieving the guilt feelings of the worshippers concerning their inability to bring relief to their brothers, but in the arena of world opinion, it isn't worth a row of pins.

The gentlemanly, polite kind of protests which the Establishment advocates (but executes sporadically and only after much prodding by activist groups) will stir the world conscience to respond in like kind -- polite pious platitudes about freedom. Even the Soviet Union issues these statements from time to time.

Rabbi Kahane is to be commended for his self-sacrificing efforts. Whether we agree with him or not he should excite admiration. To those who condemn him I ask, "How much have you risked for your brothers and sisters in Russia?" A Sunday morning ski trip to attend a perfectly safe dignified march in Ottawa last month? Even then, as impressive as the numbers were in Ottawa, they were embarrassingly small compared to the Jewish population (about half a million) of Canada. At least the JDL came with coffins to Ottawa and threw them into the court of the Russian embassy risking arrest. This gesture had more human interest than the speech of one of the Congress officials diluting the Jewish purpose of the march by saying something to the effect that we were there for all oppressed. How trite!

It's time to wake up now! Stereotyped responses are not necessarily the best or the worst. Our brothers are crying for our assistance. How will we answer them?

Rabbi S.J. Spiro
Chomedy, Quebec

RUSSIAN POLICY THE SAME

Dear editor,

I read your column "religiously", and think you are the most daring, most articulate Jewish journalist today.

Bialik said: What is the difference between the Czars and the Soviets? Under the Czars the Russian Bear was lying on his right side; under the Soviets the same bear is lying on his left side.

Sinai Leichter
Toronto

SERMON FOR THE WEEK

THE SONGS OF THE BIRDS

Then sang Moses and the Children of Israel. . .(Exodus 15:1-18).

The Sabbath on which we read the Song of Moses is known as Shabbat Shirah "The Sabbath of Song," and on this day it is customary to scatter crumbs to the birds. What connection is there between the birds and the Sabbath of Song? The great Hebrew poet, Bialik, wrote a charming poem entitled "To a Bird."

Welcome! lonely bird, returning to my window. . .
My soul has yearned for your sweet melody.
Do you bring me greetings from my brothers in Zion
Who are so far, yet so near?. . .

Thus does the poet welcome the birds who bring greetings from the Jewish Homeland.

There is a legend that, when David saw in a vision that the Temple was to be destroyed, he turned over to the birds his songs, the 150 Psalms he had composed. Because the Hebrew letters for 150 are kof nun and these two letters form the word ken which means "nest," David placed his songs in the nests and instructed the birds to fly out and sing his melodies far and wide.

And on the Sabbath of Song, we scatter crumbs to the birds so that they will come and sing us songs of Zion and bring us hope that redemption is near for all our brothers in every land.

FROM HEAVEN ON YOUR HEAD, by Dr. S.Z. Kahana, adapted by Rabbi Morris Silverman. By arrangement with Hartmore House, Hartmore House, Hartford, Conn.

FUJI MICRO SAFETY N

Opinions

BY J. IMMANUEL SCHOCHET

THE CASE FOR AND AGAINST JEWISH MILITANCY

THE AUTHOR IS A YOUNG TORONTO RABBI

Fully aware of the unpopularity of cruelly impersonal logic, I expected the deluge of criticism against my statement on demonstrations against the USSR. But I am astonished that no one has as much as attempted to refute my reasoning. All the reactions at the very best were ad hominem and ad populum arguments. From my own feelings I can understand and sympathize with theirs, but they miss the point nevertheless, and cold logic compels me to reject them. In turn I am amused that after years of standing in the dock as an 'anti-establishment reactionary' and non-conformist I now am accused of toeing the 'official line'.

If the critics had but read my statement they would have understood that I oppose the tactics in question for exactly the opposite reasons than those of the establishment. The latter are in principle opposed to militancy while I am all for it. They are opposed because they seek to create and foster an image of the Jew as a nice, quiet, conservatively liberal professional that pays his taxes, is forever hat-in-hand grateful to the state that permits him to live relatively undisturbed, and does not rock the boat. Their most acute issues are contrived antidefamation writs and to break the race-barriers of non-Jewish country-clubs. To express or emphasize a specifically Jewish identity is to rock the boat, disturb assimilation into the social melting-pot and may, Heaven forbid, preclude membership in some exclusive golf-course. In turn my paramount concern is with the very preservation and furtherance of a unique, traditional Jewish identity and to counter such assimilation by all and any means without regard what this may do to my 'public image': what is best for us as historical Jews rather than as members of a fearful minority in the midst of a potential socially hostile majority. As much as this limited space permits I will make my position on demonstrations more explicit.

By inclination and by conviction, in accordance with the very spirit of our Jewish ethics and tradition, I fully believe in militancy. Where conventional peaceful approaches prove futile, militant action is both a legal and a moral duty to safeguard the natural rights and dignity of man. To keep silent in the face of evil, to turn the other cheek or to simply avoid involvement, is no less criminal than the actual perpetration of the evil itself. At the same time, the sincere, moral and meaningful activist will test himself by two basic criteria:

1) He is prepared to do battle personally and not by proxy. He is willing to, and does, enter the battlefield itself, ready to accept all consequences for his actions, and he does not suffice in manipulating campaigns from behind a protective fence.

2) He considers for every one of his actions the consequences. His aim is to hit the enemy if, when and where there is a chance that the enemy may be damaged and weakened. Assured of this he is not concerned about absorbing counter-blows. But any action that is of no consequence as regards the enemy and, moreover, may boomerang to the detriment of the cause and its subjects, is a waste of valuable energy and sheet stupidity.

The underground in occupied Europe acted according to these criteria and hence was effective. The Irgun Tzevai Leumi in former Palestine acted according to these criteria and hence was successful: if not for its members and their tactics there would not be a State of Israel today. And the Jewish Defense League in standing up to hoodlums and racist gangs roaming Jewish neighborhoods, acts according to these criteria and hence has been able to make these streets more safe. All these are logically sound and consistent approaches, in principle legitimate, meaningful and morally valid forms of militancy.

It is different when the would - be revolutionaries make sure to shoot their guns into the air or far from the battlefield with no real threats of repercussions to themselves. These are children playing soldier with romantic illusions of grandeur, paper-tigers that in real action would be scared of their own shadows. Obviously this in itself is not so bad yet. To each his own. Moreover, one could make a good case for hidden blessings in these demonstrations held on the safe grounds of America. They may awaken, arouse and keep alert affluent Americans that prefer to pursue their pleasures rather than get involved in matters of conscience, intellect and duty. By all means, at the very least, all of us must be made to feel uncomfortable and never be allowed to forget the lot of millions of our very flesh and blood.

However, and this is a loomingly large however, the ways and means of effecting this result must be seriously considered. Two basic questions must be asked:

1) Are the demonstrations effective in any way?

2) Do, or can, they aggravate the lot of Russian Jewry?

If question one can with certainty be answered in the affirmative then demonstrate and demonstrate day and night; then it is a moral duty incumbent upon every moral person to participate to the utmost. Alternatively, if the second question can with certainty be answered in the negative, again -- all and any demonstrations in the free world can only be beneficial.

But what if -- as unfortunate facts so far indicate -- only the second question can with certainty be answered in the affirmative? Or for that matter, what if neither question can be answered at all with certainty and there is the mere possibility of consequences harmful to others? Who is there that has so broad a back, that has the moral right, to take upon himself so great a risk? Unfortunately too many candidates presumptuously assume this responsibility for so long as that they live and act in the Free World, for so long as that they can play 'general' giving directives from safe headquarters. Not surprisingly they refuse to undergo the test of sincerity, to abide by the aforementioned criteria. For these professional busibodies there is nothing but contempt; they are cowards and hypocrites building bridges to their pride and assumed glory over the bodies of those they profess to care about. By an ironical, cruel twist of history they are in the same category as those that kept silent and imposed silence with regards to Nazi-Germany, and like them mislead the sincere and trusting masses looking for guidance.

What alternative is there? Should we then now keep silent? No, and again no. We know too much about silence. Every Jew should make it his duty to memorize word for word and foot-note for foot note Ben Hecht's 'Perfity' and Arthur Morse's 'While Six Million Died' -- books condemned by the establishment but with not a single significant point refuted yet. Thank Heaven that the era of the Establishment, the over-long era of the Weizmanns, Stephen Wises, Sharetts, Kastners et alii is over. Never again shall we fall into their fatal traps again! But unfortunately the era of the Franklin Roosevelts and Pius XII's is not over yet. And this leads us now to Mr. Pearson's letter (written while in office as Prime Minister).

My quoting this letter has obviously been misunderstood. Nowhere in my statement did I express one word of approval for Mr. Pearson's position (and, incidentally, the sensational headline was, at the very least, totally unjustified and misleading). All I said is that his well-considered words should be studied for all their implications. And these implications, to my mind, are two-fold.

For the most part I agree with Mr. Pearson's analysis of Russian apprehensions of 'international Jewry' (shades of the 'Protocols of the Elders of Zion'. . .). Whether these are justified or not is irrelevant; the fact remains fact. And precisely therein lies the dangers of the specifically Jewish organized, directed, and manned demonstrations of peculiarly Jewish character.

Basically I also agree with Mr. Pearson that there is no outright state-policy of antisemitism qua antisemitism. This is something different from individual antisemites holding important seats of power or that from time to time there is a thinly disguised state-policy of one way or another using Jews as scapegoats (a strategem not uniquely Russian). I utterly reject the frequent claim that opposition to political Zionism is in principle tantamount to antisemitism, although often it works out that way or is a haphazard disguise for it.

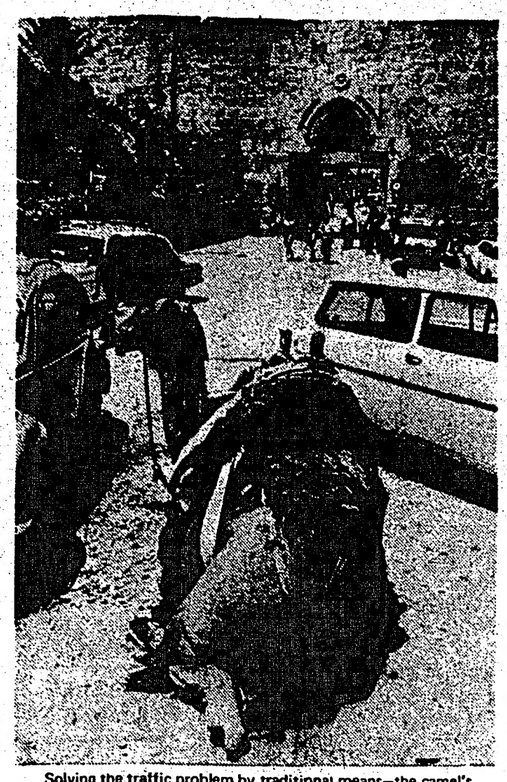
What disturbs me, and is to me the most significant implication of his letter, is Mr. Pearson's statement of policy for his government, a policy prevalent in most Western states, reminiscent of, if not identical to that prior to World War II, and banked upon by the Russians. One would think that our statesmen have learned by now the consequences of sanctimonious hestiations under the guise of diplomatic niceties, ambitious dreams of 'accomodation' by appeasement, and excuses of 'working for your own, best interest'. Three million human beings are not 'insignificant', 'expandable' pawns in international chess-games, nor are half-a-million or even ten thousand. When speaking of principle and morality numbers are irrelevant.

Nazi-Germany, the USSR, the Arab States etc. are free to fully and openly speak their minds, even at international forums, while the 'other side' must follow the rules of the book and practise restraint, patience and understanding (read 'tout comprendre c'est tout pardonner'). The fact is that one word by the Canadian or other government is worth more than a hundred demonstrations. The silence of our present-day Roosevelts and Pius's is no less criminal than that of their predecessors, than the actual perpetration of the evil.

Hence I suggest that if for above-mentioned reasons we should not, indeed, may not, provoke the USSR, we still need not, may not, remain silent. To counter the fatal poison of non-involvement and indifference among our own it is sufficient to hold unceasing teach-ins and similar tactics. But no less important we must counter the explicit or implicit indifference of our governments and arouse the conveniently slumbering conscience of the public at large by all and every effective means.

Sure enough it is a Jewish problem that should cause sleepless nights to every conscientious Jew. But it is no less a general moral question transcending national, religious or racial categories! To establish this, I see as the paramount issue and the only way with promises of efficacy. Our parliamentary representatives, the civic, academic, religious and labor leaders must be bombarded day after day, night after night, until they will express in word and deed the moral principles they claim to hold. It is not a matter of Jews vs. the USSR, but morality vs. immorality, justice vs. crime, freedom vs. tyranny. There is too much at stake to overlook this basic premise, the price is far too high to make mistakes and miscalculations.

Militancy by all means, but in rationally calculated and properly guided form.



Solving the traffic problem by traditional means—the camel's hump awaits its rider's return at one of the ancient gates of Jerusalem's Old City.

Kishon

The lighter side of Israel

ALL CANADIAN RIGHTS RESERVED

By EPHRAIM KISHON

A BRONTOSAURUS IN EVERY DRAWER

A few months ago, an unknown genius discovered that in the McLuhan age kids are no longer willing to look at picture books, unless they have to glue in the pictures themselves and can leave the glue on the carpet. This brainstorm resulted in the album which is lately wrecking the majority of the country's marriages. Called "This Marvellous World", it features 46 pages and on every page nine colored pictures you have to buy at Mrs. Frish's next to the laundry, three pictures for 10 agorot.

The album is highly educational, its pictures cover all the marvels of the world, living and inanimate, the solar system and prehistoric monsters, all in a nutshell from the Pyramids to the most up-to-date rotary presses with a capacity of 100,000 pictures ready for glueing.

The presses work 24 hours a day.

For my son Amir.

The main gimmick of the educational campaign is that pictures are sold in closed envelopes and the brat buying from Mrs. Frish gets lots and lots of chaff before he finds the missing grain. While undermining the parents' financial status, the operation encourages bright children to think of a stock-market career as they trot to school lugging their little valises with hundreds of thousands of pictures for swapping.

Trouble is that Amir has practically cornered the market. For about six months now, the smart kid has been investing all his savings in pictures. His room is ankle-deep in world marvels and you can't open a drawer without at least a dozen brontosauruses tumbling out.

"Son", I asked Amir once "your album is already bursting with marvels why do you buy more pictures?"

Amir lowered his eyes and answered.

"Just in case."

In his favor be it said that he has not got the faintest idea what he is glueing in, since he does not bother to read the captions. What he knows for instance about centrifugal force is that Gili gave him for it two sword fishes and a Messerschmitt 109. It's simply a case of overkill, a syndrome greater powers than Amir also indulge in.

Amir also steals.

I discovered this one afternoon as I half opened an eye during my midday nap and found my red-haired offspring dipping his hand into the hippocket of my trousers.

"Hey," I awoke with a jerk, "what are you doing there?"

"Looking for money," my son answered simply. "Gili hasn't got look-through sea stars."

"And," I raised my voice, "couldn't Gili steal from his own daddy?"

"No. His daddy is nervous."

That stood to reason. I consulted my wife, the delinquent's mother, and jointly we decided against emigration, since the album would follow us everywhere. Instead we called an emergency meeting of the PTA with the participation of Teacher Hemda, who estimates the number of pictures in the possession of her pupils at 3-4 million per class.

"There is only one way out," Teacher Hamda opined, "and that is to draw the Income Tax people's attention to the excessive profits enjoyed by the manufacturers."

I disclosed to them that Amir was stealing. They only laughed.

"My son carried out an armed robbery the other day," a miserable parent informed us. "The child tried to murder his grandfather with a hammer, only because he wouldn't give him money to buy pictures."

The grandfather is fine. Several parents proposed a global ban on the manufacture of glue, at least for a few months, while one of those present, by the name of Frish, recommended the Danish system which succeeded so well in the war against pornography. In other words, one should buy the child so many pictures that he becomes surfeited with them. We accepted this as an interim measure. Next day I bought Amir a whole basketful of new pictures, among them the terrifying, "Victims of the Aztecs" and "Leonardo's First Airplane."

The kid absorbed the basket with the greatest ease and the whole household switched over to the Danish way of life.

(Cont. on page 8)

OUR CAMPUSES

SOVIET WEEK: enthusiasts and ... some antisemites

BY MARK MICHAELS

EXCLUSIVE REPORTS FROM OUR UNIVERSITY COMMUNITY

Soviet Jewry week at York University was a great success. The program included such well-known people as Irving Layton the poet, and JDL's Rabbi Meir Kahane. Also appearing were Rabbi Rosenberg, Joe Pomerant (the criminal lawyer) Lt. Colonel Yaacov Kaplan of the Israeli Air Force, and Dov Sperling, a Soviet Jew, now living in Israel, and a host of others.

A hard hitting movie, "The Fixer", was shown, in order to bring home the more emotional aspects of Soviet Jewish misery, which it accomplished "par excellence" (not a dry eye in the house). Perhaps the most constructive and affective operation during the week was the Soviet Jewry literature table; it was here that most of the material returns of the week's success were made noticeable as well as some latent feelings of antisemitism.

A thousand buttons with the inscription "Save Soviet Jews", and bumper stickers were sold out in the first two days and hundreds of petitions to the Soviet Embassy in Ottawa were signed and mailed. There was a continuous crowd of Jews and non-Jews at the table, and a very extensive communications network was established. The free flow of information and opinions was encouraged and through much feedback a most startling phenomena made its presence felt -- antisemitism!

Many prejudiced remarks were made, such as "Those Jews don't have it so bad there", and "You Jews are always squawking about persecution" etc. One chap even went so far as to say "Boy, am I becoming anti-Jewish . . . all I see around here are Jewish posters, Jewish papers, and Jewish happenings. . .Man, one can only take so much of this!"

Most interesting was the absence of young leftists such as the Trotskyists who were worried about tarnishing their great progressive image by signing petitions to protest inhuman treatment of Zionists (read Jews). When one such a Trotskyist was approached he retorted: "There is danger in such criticism." All through this week the Trotskyists were planning an anti-Zionist forum. One member remarked that they intended to catch the Jewish students off guard, while they had been involved with the Soviet Jewry campaign.

A girl from the Ukranian Students Association was appalled that Jews were only concerned with their own struggle. She remarked "I can see how people become antisemitic." When told that the Jews still resented the traditional mistreatment by Ukranians, she stated "The Jews deserved it. . .Ukranian peasants had to travel miles to the city to pay taxes to some 'fat' Jew." She admitted later to a salient factor of antisemitism in the Ukranian community.

Lloyd Stepaniuk, official spokesman for the Ukranian Students Association, said that this girl was certainly not entitled to speak for the Association and that her views were purely personal. He said his organization was opposed to any and all discrimination.

A most unexpected incident occurred when one of York's most distinguished philosophy lecturers, Mr. T. J. H. Jack, made a very derogatory remark concerning the program. When asked if he wanted to buy a Soviet Jewry button, he retorted, "This is just another way for Jews to make money." He completely flabbergasted the young girl who had approached him. The worst event of an anti-Jewish nature occurred the next evening.

We saw two students ripping Soviet Jewry posters from the walls of York University. When questioned about their irrational actions one commented, "I can't stand looking at Jewish posters. . .that is all we ever see around here." A fight erupted and a Jewish student was thrown against the wall. An Israeli student at York, Ami Maishlish, broke up the scuffle and warned the students not to continue their antisemitic display. A couple of days later the same posters were again ripped from the walls!

Regardless of these incidents, Soviet Jewry week was still quite a success. There was a higher level of awareness about the plight of the Jews in the Soviet Union, and the Russian embassy in Ottawa received hundreds upon hundreds of protest letters from York students. A surprising number of people had shed their cloaks of apathy to help Soviet Jewry, and one is encouraged to note the apparent heightening of Jewish consciousness of the York campus -- something that is happening with increasing regularity throughout the North American Jewish student community.

Polish tragedy

by Eugen Loebl

IN DEPTH ANALYSIS

The writer was formerly First Deputy Minister for Foreign Trade in the Dubcek government, Czechoslovakia.

I question the reasoning of Harry Schwartz, who in his recent New York Times article, concerning recent events in Poland brought the Soviet Union into the picture, theorizing that the Russians may have encouraged the Poles to proceed with price reform to gain more freedom of action for their own price policy.

But Soviet policy in general, and its price policy in particular, does not depend on its satellites. It is naive to suppose that the Kremlin would interfere with the retail price of meat and sausage in Poland.

In my opinion there is a new element: the recently concluded pacts between Moscow and Bonn and between Warsaw and Bonn.

Polish nationalism contains both a deep-rooted hatred of the Russians and of Soviet rule on the one hand and the hope that the Russians will provide a bulwark against any German attempt to regain part of its lost territory. A fear of German aggression has since 1945 been deliberately drummed into the minds of the people of the entire Soviet bloc.

Now, with the Polish-German treaty, a new political climate has been created. New Perspecitves are open, with a gain of some economic benefits for Poland.

In this new political climate anti-Soviet feeling has gained momentum. Thus such an event as a price increase led to political crisis. Once again the weak spot in Soviet policy is disclosed -- "socialist encirclement" not capitalist circlement -- constitutes the Soviet Union's basic threat.

In pursuit of its role as a first-class world power, the Russians are oppressing the Warsaw pact nations, and national minorities within the Soviet Union. Were the Soviet Union to grant self--determination, it would disintegrate and become a second-rate power.

Similarly, in the Far East, China's ambition to become a world power opposes the power interests of the Soviet Union. Thus the USSR can remain a first-class world power only if it deprives the "socialist" nations of their right to freedom.

The hope of these 200 million that the United States will support their right to self-determination -- or at least be a catalyst in this process -- has repeatedly been dashed.

Even among the Soviet leaders there must be forces recognizing the danger of the existing Stalinist politics. There must be some who object to the stupendous war expenditures and the neglect of the economic interests of the people. Were the United States to cease appeasing the Soviet Union these leaders would probably be strengthened in their opposition. As it is, the American position aids the policies of Brezhnev in the same way as appeasement strengthened Hitler.

Brezhnev finds further justification for his policies in the United States policy in Southeast Asia. The tension this policy creates aids him both in his policy of oppression and of expansionism. It may even be possible that this application of the policy of spheres of interest might lead to a temporary closer cooperation between Russia and China and thus create a relationship most unfavorable to the U.S.

Thus Polish events should be a challenge to serious analysis of the growing weakness of the Soviet bloc.

THE DIETARY LAWS

WHY KASHRUT?

AN EXCLUSIVE JCNS REPORT

England's RABBI I. GRUNFELD, a long outstanding exponent of kashrut, explains why Jews are required to eat kosher

Kashrut is one of the pillars of Jewish religious life. Devotion to the dietary laws as a fundamental part of Jewish observance has an unbroken record going back to remote antiquity.

Among the first martyrs in our long, often tragic, but always glorious history were those who sacrificed their lives rather than allow forbidden food to pass their lips.

For the faithful Jew, the ultimate reason for the binding force of the dietary laws is his conviction of their divine origin. This applies equally to all laws of the Torah.

Nevertheless we are permitted and even encouraged to search for the underlying ideas of the divine laws, provided we never forget that adherence to the religious laws must not be made dependent on our finding reasons for them acceptable to us. For this would result in the finite human mind sitting in judgement over the laws of God, the infinite mind and absolute being. (See Maimonides, Me'ilah 8 : 8.)

The Torah itself (Lev. 11, 43-45) looks on the dietary laws as a means of hallowing and disciplining our daily life. It warns us, moreover, that the consumption of trefa food, and especially blood and forbidden fat, has a damaging effect on the personality structure of the Jew and "defiles his soul" (Lev. *ibid*).

In the view of the Torah, the dietetics of the body and the dietetics of the soul are interrelated. In this connection the epithet *tamei* (impure) is applied to forbidden food. *Tumah* (impurity), in the vocabulary of the Torah, is synonymous with lack of self-control and therefore lack of moral freedom.

The first law of the Torah enjoins man not to eat of the Tree of Knowledge of Good and Evil. Whatever philosophical, symbolical or psychological reasons we may try to find in this first Biblical law, the fact remains that it was a dietary law. And this fact is significant in contemplating the nature of the dietary laws as an instrument for the raising of man from mere sensuality to his human calling.

Self-control must start with the most primitive and most powerful of human instincts—the craving for food—lest it degenerates into gluttony and, what is worse, the fundamentally wrong conception that man "liveth by bread alone." Thus, the dietary laws stand at the beginning of man's long and arduous road to self-discipline and moral freedom.

The human body is the instrument of the soul and the only means by which the soul can discharge its task in this world. It means, therefore, a great deal whether or not this instrument is a willing and pliable servant of the soul.

In the view of the Torah, forbidden food makes the body—the instrument of the soul—coarse, increases the power of the evil inclination and awakens the animal in man. The expression which our rabbis use in this connection is that the meat of prohibited animals, *metamtem et halev*, that is clogs the heart and deadens its finer qualities.

A study of the underlying ideas and inner meaning of the dietary laws suggested by the medieval Jewish philosophers reveals a combination of religious, ethical, mystical and hygienic conceptions. As a number of these philosophers were medical men as well as Talmudical scholars, it is not surprising that hygienic and health reasons were stressed by them.

Maimonides, for instance (see More Nevuchim 111, 48), states that, generally speaking, all food that is forbidden by the Torah is unwholesome. With regard to forbidden fat, he adds that it interrupts our digestion and produces cold and thick blood.

It is interesting to note that modern heart specialists advise for the same reason against the consumption of too-much animal fat, as it causes clotting of the blood and thereby leads to coronary thrombosis.

However interesting such considerations may be, it must be stressed that anyone who bases the dietary laws on medical and hygienic reasons builds upon shifting sands.

First, the Torah itself never gives hygienic or medical reasons for the dietary laws, but only religious and moral reasons. Secondly, it hardly makes sense to base a divine law which is eternal and immutable upon ever changing scientific theories and hypotheses.

Nevertheless, it cannot be denied that the observance of the dietary laws has had an effect on the health and longevity of the Jewish people, as indeed, have other Jewish laws, such as those dealing with the intimate aspect of marriage life. But it is important not to confuse the motive of a given law with its secondary effects.

Children in Jewish Day Schools eat Kosher meals. What about the others?

This brings us to the final point, the effect which the dietary laws have had on the preservation of the identity of our people. Jewish historians are agreed that there was never a Jewish community in the history of our people that survived a general disregard of kashrut in its midst.

The late Dr Cecil Roth once wrote " . . . the neglect of the dietary observances owing to 'difficulties' or indifference has proved in very many cases the end of organised Jewish life and the close of a page in Jewish history."

When one speaks of the preservation of the Jewish people, one is not merely thinking of its preservation in a national and ethnic sense but of its divinely appointed historic task to testify to God and the spiritual values of life. (See Exod. 19, 6, Isaiah 42, 5-7. 43, 10-21, 55, 4-5 ; *et passim*.)

It has been said by a modern Jewish thinker that more than Israel has guarded the Sabbath, the Sabbath has guarded Israel. This applies to an even greater extent to the Jewish dietary laws.

The observance of kashrut has moulded the collective character of our nation, which is distinguished by clarity of mind, gentleness of heart, purity of morals, unequalled family life, a unique spirit of charity, and enthusiasm for all that is humane and noble.

Loyalty to the dietary laws has played its part in enabling the Jew to strive throughout the ages for the highest thoughts and principles of man—the unity of God, man's moral freedom, the dignity of the human body and the sanctity of human life.

BOOKS OF THE WEEK

by Dr. Arnold Ages

LEO ROSTEN WRITES AGAIN

PEOPLE I HAVE LOVED, KNOWN OR ADMIRED. By Leo Rosten, McGraw Hill. 410 pp.

Leo Rosten is without doubt one of the most gifted writers in America. Author of more than a dozen books, he has amused millions of readers with his vignettes and stories about the great and the near great.

His best known books are zany tales of immigrant woes: The Education of H*Y*M*A*N K*A*P*L*A*N and Captain Newman, M.D. More controversial but no less entertaining was Rosten's recent THE JOYS OF YIDDISH.

His current work is a potpourri of memories, recollections and biographical sketches of people that Rosten either knew personally as in the case of Groucho Marx, or through reading and research as with Montaigne. Yet Rosten writes of both as if he knew them intimately, even though four centuries separated Groucho and Montaigne.

The most touching piece in this book is a sketch of the author's father, which is done with feeling, tact and great sensitivity. After describing the sweetness of the man he loved so dearly, Rosten concludes his essay thus: "And now, as I write this, adding to what I wrote before, it is over four years since my father died, and I still ache when I think of him. I never knew how much you can miss someone. I miss him more than anyone I have ever known. It pleased him to be with me; and it was so simple and happy for me to be with him."

At the other end of the spectrum, Rosten's story of Coby, the Alabama recruit, is probably the most hilarious vignette in the book. Raised in the age before Women's Liberation, Coby a new army recruit, finds himself in trouble with his sargeant for one simple reason -- he refuses to make his bed.

The sargeant is understandably peeved at this, but no amount of browbeating or threatening succeeds in getting the southern boy to engage in what he considers woman's work. When asked why he will not make his bed, the answer is inevitably the same: "It don't seem fit for a growed man to make his bed, ma maw always did that for me."

Coby is sent to the prison compund for weeks on end; he is subsequently taken before the base officer, who tries to reason with him. Nothing avails and Coby returns to the brig. What is even more annoying to the officers is that Coby actually enjoys the prison stints!

The way in which the problem is resolved is most ingenious but it does permit the male chauvinist in Coby to retain his dignity while at the same time satisfy the army's requirements.

This reviewer found the section on Winston Churchill among the most enjoyable. Rosten has really captured Churchill's spirit, his resolve, his stubborness and above all, his extraordinary command of English.

Writes Rosten: "His scorn was withering. He called Ramsay MacDonald 'the Boneless Winder'." He blistered the 'babboonery of Communism.' He had described his foes in Parliament as 'good honest men who are ready to die for their opinions, if only they knew what their opinions are.' Of Baldwin's government he said: "So they go on in strange paradox, decided only to be undecided, resolved to be irresolute, adamant for drift, . .all powerful to be impotent."

Rosten is one of the few writers who really understands what happened to Churchill after the war and explains why he suffered a defeat at the hands of the Labor Government in 1945.

"The great war leader was unattuned to social or economic problems," says Rosten. "Once the war ended, Churchill looked like a redoubtable relic. He was a genius of the Renaissance, in the modern age, and he could not contend with technology."

"He could not counter Labor's plan for the reemployment of England's labor force, for fiscal reforms, for tax and welfare programs. His oratory now sounded Victorian, his eloquence archaic, his imperial vision Kiplingesque. He was hopelessly stubborn and insular about the independence of India. He called Gandhi "a malignant and subversive fanatic. ..a seditious Middle-Temple lawyer now posing as a fakir."

On a completely different plane is the author's invocation of the memory of Father Divine, a flamboyant black "minister" whose coterie of devoted followers, made him one of the most colorful figures of the fifties.

Reflecting on the passing of Father Divine, Rosten writes affectionately: "He departed this perplexing vale, which he had done so much to enrich and enliven, on September 10, 1965. He was an adorable mountebank; and I wish we had more like him -- instead of the rancorous psychopaths who keep confusing politics with patricide, when they could be deicating their paranoia, as Father Divine did, to a sweet and beneficent faith."

Readers will also derive enormous pleasure in reading Rosten's musings about Freud, Mongaigne and Leonardo.

GALA CONCERT

The Adat Beyt Mosheh Chorus will highlight a gala concert at Adath Israel Congregation, 37 Southbourne Avenue, on February 27th.

This all-Black musical group from Mammanton, New Jersey, has travelled widely, bringing their unique interpretations of Jewish folk songs, Hebrew liturgical melodies and Israeli compositions to thousands.

Under the spiritual leadership of Rabbi Abel Respes, who accompanies the Adat Beyt Mosheh Chorus to Toronto, the entire Black Jewish community of Mammanton is planning Aliyah to Israel.

Also featured at the gala concert are The Zim Brothers, world renowned tenors.

The ever-popular Lou Mason will be master of ceremonies.

Theater in Toronto

A FRESH BREEZE FROM FRANCE

The appearance of Mireille Mathieu at Toronto's O'Keefe Center this week has brought to us not only an extraordinary voice from Paris but an interpreter of songs that compares with the great Edith Piaff. Some may be nostalgic for the hoarse sounds of a suffering woman with a life of experience that was Edith Piaff. But no matter how great Edith Piaff was she never could carry a tune or sing as admirably as does the 23 year old girl from Avignon.

Mireille Mathieu

Perhaps Edith Piaff was the singer of France of her generation, as one cannot imagine Paris and the Moulin Rouge at the beginning of this century without Maurice Chevalier. Still, Paris has changed. Rock has conquered France as it did North America, however, in the midst of this new artistic change, this sweet singer from Avignon revives in our hearts something which many have forgotten: romance and nostalgia for the most sublime sentiments of love.

Some may have no patience for this moon chanson but to those who love to be moved by music that touches the heart and makes one forget the evils of our society, Mireille Mathieu is the messenger of entertainment in the old sense of the word.

No wonder she could hold an audience spellbound for two hours, not only with her interpretation of music, but also with her acting.

She is perhaps the most talented gamine that Paris has given us in the last decade.

FROM THE LAND OF MILK AND HONEY.—The Israel Folk Company, in a joyous dance. The troupe opens at Toronto's Royal Alexandra Theater on February 9th.

toronto after dark

ALIZA KASHI AT IMPERIAL ROOM

Aliza Kashi is one of those rare personalities in showbusiness. She's tall, pretty, intelligent and with a remarkable ability to project as a comedienne. Just about the time that you settle for the fact that Aliza can flip an audience with spontaneous wit and an unabashed sense of humor, the talk stops and a versatile singer emerges.

The Israeli born dark-haired beauty, a former soldier in the Holy Land, can charm the ears off any audience. Her vocal prowess comes to the fore through her multi-lingual ability to dispense songs in French, Portuguese, Spanish, Russian, Yiddish, English and her native tongue, Hebrew.

Aliza Kashi stars in The Imperial Room from February 1st through February 11th.

ANDRES SEGOVIA AT MASSEY HALL

Andres Segovia, world-famous master of the Spanish guitar, will appear in concert at Massey Hall, Friday, February 26th.

The guitarist is often asked to what he attributes the enormous popularity of his instrument, particularly among the young people who crowd his concerts.

PETER MEWS JOINS "OH COWARD!" CAST

Peter Mews, the star of the first 20 Spring Thaws and many Charlottetown Festival productions has taken over Jack Creley's starring role at the Theater in the Dell.

ISRAEL FOLK COMPANY AT ROYAL ALEXANDRA

Israel Folk Company arrives in Toronto on February 9th for a one week stand.

This extraordinary company of dancing, singing, young people who so recently carried guns in the Arab-Israeli war of 1967, will be joined by Israel's most celebrated mime, Elie Rivto, a protegee of Marcel Marceau.

A ROMAN COMEDY.—Geza Kovacs and Rita Deverell—two members of the cast of "The Brothers"—now at Studio Lab Theater in Toronto.

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DON'T EAT AND DRIVE

by Gerald Kaufman

a JCNS exclusive from Jerusalem

If eating made you drunk, all Israelis would be permanently tipsy.

Shlomo Hillel, Israel's Minister of Police, told me recently that he knew of no traffic accident in his country which had been caused by a motorist driving under the influence of excessive alcohol.

He omitted to say how many accidents had been caused by motorists driving under the influence of too much food.

Mr. Hillel was eating peanuts at the time of the interview.

Most Israelis are usually eating something. In the streets, the faces of pretty girls are concealed behind enormous pita sandwiches, from which they take savage and capacious bites as they go about their lawful occasions.

For those who feel faint with hunger by the wayside, there are innumerable little kiosks only too happy to sell the passer-by a little something -- falafel, say, or roast lamb -- to give him strength to reach the next steaming vat of salted corn on the cob.

My theory is that the Israelis were for so long hagridden by their country's narrow geographical waistline that they decided to compensate by expanding their own paunches.

Like all other Israeli ventures, this has succeeded beyond their wildest dreams and is an object lesson to the world.

Moreover, they are generous. They like to share their snacks with visitors from overseas. In fact it is completely impossible for any overseas visitor to avoid his share. Otherwise he will cause offence; Israelis, are deeply hospitable.

* * *

During the trip from which I have just returned, I was as usual regaled with refreshments in all the private homes I visited. But this time I was made forcibly aware of another significant phenomenon on the Israeli food front.

It was necessary for me to pay calls at a great number of Government and other offices. And wherever I went, at whatever time of day, refreshments of one kind or another were produced within moments of my crossing the threshold.

At the Prime Minister's Office I was served with Turkish coffee; at the Jewish Agency it was tea with lemon; at the Ministry of Development I had tea with milk and assorted biscuits; at the Ministry of Finance, coffee and pretzels; at a kibbutz headquarters, Turkish coffee and chocolate wafers; at the Histadrut, grapefruit segments in syrup.

All this was very nice, and I coped pretty well -- especially after learning by experience that, in advance of a morning appointment, there was no point in bothering with my hotel breakfast.

But the comfortable pattern set by the public agencies broke down when I visited a private enterprise organization. Instead of being offered an instantly available refreshment, I was asked what I would like to drink.

Used to having everything waiting for me on the doorstep, I found myself incapable of exercising the free choice that was offered.

Wildly casting around in my mind, I wondered whether I should experiment with tea with both milk and lemon; whether grapefruit segments would go well with Turkish coffee; whether I should risk causing an international incident by suggesting something alcoholic.

But I was saved from myself. Tea was brought in. It must have been ready all the time.

I have been a Socialist and a Zionist for years. But in one moment I suddenly learned the true beauty of Israeli Socialism.

LUBAVITCHER WOMEN TO MEET

Cleveland, Ohio, - The ninth annual mid-winter convention of the Nshei Ubnos Chabad, the Lubavitcher Women's Organization, will be held this year in Cleveland, Ohio, on the February 12-14 weekend.

More than 500 delegates representing the organization's regional branches in the United States and Canada will attend.

A special guest at this year's convention will be Mrs. Shiffra Golombovitch, a Kfar Chabad widow, whose husband, a tankist, was killed at the Suez Canal shortly after the Six-Day War. Mrs. Golombovitch gained prominence when she succeeded in organizing all the other women widowed by the Six-Day War and subsequent hostilities. They often gather in Kfar Chabad, the Lubavitcher village near Tel Aviv, where they are able to share their new found burdens and problems, as well as their joys, with each other.

Mrs. Golombovitch is also active in arranging activities for the children orphaned by the hostilities, including the now popular communal Bar Mitzvah celebrations which have become an important annual event winning the warmest praise and highest regard of the Israeli government, its defense forces, and of Jews throughout the world.

A special message will be sent to the event from New York by the Lubavitcher Rebbe, Rabbi Menachem M. Schneerson, the world leader of the Lubavitcher movement.

The Lubavitcher Women's Organization was founded by the Rebbe 16 years ago, and it now has active chapters in Jewish communities around the world. The organization is unique in that it does not engage in fund raising activities. It is solely dedicated to the promulgation of Torah-true Judaism amongst Jewish women.

Their quarterly magazine, "The Jewish Home", is one of the fastest growing publications specifically designed for the Jewish women.

Israel's fashion week

It opens in Tel Aviv mid-February and promises to exceed prospects of all previous Weeks. Last year the number of visiting buyers from all over Europe and America surpassed expectations at 400. This year, says a spokesman, an attendance of 500 is anticipated. A lavish program of receptions and tours is being laid on and the diamond industry will again participate, with 80 fashion manufacturers, in the shows. Pictured from the collections is one of Aled's informal skirt and shirt coordinates in the moody color combinations which are forecast as strong favorites for next autumn.

CALL STONE BELIEVED FOUND

Jerusalem, (JCNS). - Archaeologists have discovered what they believe to be the stone at the top of the Second Temple wall from which a priest used to announce the approach of the Sabbath to the people of Jersualem.

The corner-stone, which has a Hebrew inscription, was mentioned by Josephus, who specified a point on the south-west corner of the Temple wall for the Sabbath announcement.

The huge stone is broken and has only been partly cleaned, but the words, "Lebet Hatekiah", can be clearly seen. According to Professor Benjamin Mazar, the Hebrew University, who announced the discovery, these words are believed to mean, "To the Trumpet Place".

There are two more Hebrew letters, lamed and kuph, but the rest of the inscription is missing and members of the joint University-Israel Exploration Society team are looking for it.

The stone, with a niche where the priest is believed to have stood, was found among the debris in the so-called Herod Street, a paved way along the southern wall. Archaeologists are of opinion that it has lain there since the Temple's destruction in 70 CE.

HUMAN RELATIONS

GREAT DAY

DR. ROSE U. FRANZBLAU

QUESTION: My sister had a 50th anniversary. The family—six sisters, their children and a few friends—was invited.

My daughter, recently separated from her husband, was in a bad state. I asked her to go to the affair alone, the same as I, a widow, would do. She agreed.

The day of the affair, she asked her husband to take her and he refused. She never came. Before this, my daughter had purchased a gold-bound prayer book and a beautiful 50th Anniversary card. She asked me to bring the gift to my sister. (My daughter lives in the suburbs and works all week.) I did.

Three days after the affair, my sister came to my house with the gift and asked me to return it to my daughter. I didn't say a word. I can't forgive her. When she called a day later to ask if I returned it, I told her what I thought of her.

If I'm wrong, I'll apologize to my sister and do as she asked.

ANSWER: A 50th wedding anniversary celebration is, of course, a happy occasion. The couple are grateful that they have reached this age, and can still operate on their own. Parties given for them at such a time by family and friends tell how loved and appreciated they still are. But along with all this, the celebration proclaims that their time on earth is becoming more and more limited, and that the end cannot be too far off.

The celebration heralds their true age to one and all. To answer their trepidations and anxieties, they may become rather demanding.

This may appear selfish and narcissistic, but is motivated, in the main, by insecurity. They fear that they are becoming less competent, both physically and mentally, and their demands for special attention are rooted in the wish to be reassured that they are still in control of the situation, as well as of themselves.

Because they are older and feel that they have little to lose, old sibling rivalries which were long suppressed may now be acted out. It gives them a feeling of strength, psychologically, to be able to fight for their rights, as they never did before.

Paradoxically, your sister's behavior could have been occasioned more out of guilt than out of anger and hostility. Deep down, she may feel selfish for having so much, and yet not giving you and your daughter attention and consideration, when you both needed it. Whatever her psychological reasoning, whether on a conscious or subconscious level, her behavior is certainly open to question.

Evidently it is your daughter's husband who wanted the separation. In asking her estranged husband to accompany her to a family affair, your daughter was really inviting him to come back to her. Having this invitation turned down was really a second rejection, which must have been a great blow to your daughter's ego, as well as to her hopes for the future. Coming to the anniversary celebration alone would have been a public declaration that she was found undesirable by her own husband, which she could not take at this time.

Your sister must have been aware of all this. However, she may have been angered because your daughter did not let her know of her change of plans. Her absence may have been all the more noticed, because she had said she would come. Too, your sister might have been more understanding of your daughter's absence if she had found time to deliver the gift personally.

* * *

You might also ask your daughter to call her aunt and explain why she didn't come to the party. Having been so thoughtful even in times of great marital trouble, the chances are that your daughter would listen to this suggestion and follow through on it.

You are right in finding your sister's behavior objectionable and unkind. Letting her know this, in a kind but firm way, might better the relationship, as well as her behavior.

TORONTO WOMEN'S NEWS

MOTHER'S ASSOCIATION

The Eitz Chaim mother's Association will hold it's Annual Mothers and Daughters Luncheon on Sunday, February 14th at 12:30 p.m. at the Torath Emeth Synagogue, 1 Viewmount Avenue. A fashion show with students participating will be presented. Co-convenors are, Mesdames, A. Frischman, P. Tobias and W. Wolfe. Fashion coordinators are Mesdames S. Plonka and M. Rosenbloom. Mrs. M. Zeifman is president.

HEBREW WESTON CHARITABLE SERVICES

The Hebrew Weston Charitable Services has presented their cheque to Meals On Wheels for the fifth consecutive year. The support given to our Annual Tea has enabled us to increase our contribution, as we have done each year in the past.

The March general meeting will be held at the home of Mrs. Sidney Freeman, with a guest speaker from Baycrest Center.

LECTURE SERIES

Two lectures remain in a series on Health Education sponsored by the Women's Auxiliary, New Mount Sinai Hospital.

The first of these will take place on Wednesday, February 24th in the Hospital Auditorium at 1:15 p.m. The topic, "Marriage -- Is it here to stay?" will be discussed by a very able panel: Rabbi Arthur Bielfeld, Mrs. Eva Kenyon and Dr. Andrew Kiss.

BETH JACOB WOMEN'S LEAGUE

A General Meeting of the Beth Jacob Women's League was held on January 19th in the school cafeteria. Hella Nussbaum presided. Guest speaker for the evening was Rabbi A. Stefansky, who discussed the importance of the PTA -- Partners Together Always. A film was shown -- Students at Work and Play. Annie Weiss and Shifra Greenwald were the narrators.

Plans were finalized for the Mothers' - Daughters' Luncheon, which will be held February 7th. Convenor of the luncheon is Ann Botnick, and program chairman is Rebetzin Weinberg. The program will include a presentation of Israeli folk dances and songs by the choir, performed by the students. Reservations are being accepted by Tessa Zolty and Eva Bleeman.

There will also be an Honoring Ceremony for all the women who have worked for the school for ten years.

Plans were also discussed for the Auction Sale, to be held on March 2nd. Convenors are Mrs. Burbaum, Mrs. Kuhnreich and Mrs. M. Nussbaum, Gertie Weiss is Ticket Chairman.

Hostesses for the evening were Mrs. Feinev, Mrs. Sanik and Mrs. Stern.

Winner of the lub of 200 for January were Mrs. Kuhnreich and Mrs. Makover.

Recipe for the week

CHOCOLATE RIPPLE BAVARIAN

High, handsome and surprising, that's Chocolate Ripple Bavarian. Let it head your list of desserts to serve special guests. Rich, chocolate sundae sauce is spatula-swirled through a smooth vanilla cream. . . the result is simply delectable. Once the ingredients are blended it's a simple matter to pour the filling into the mold ready to slip into the refrigerator. When cut for serving, each slice reveals streaks of its own self-created sauce.

2 eggs, separated
1-1/4 cups milk
6 tablespoons sugar
1-1/2 envelopes unflavored kosher gelatine
1/8 teaspoon salt
1-1/2 teaspoons vanilla
1/2 pint (1-1/4 cups) whipping cream
1/4 cups chocolate syrup
shaved chocolate

Beat egg yolks well, add milk. Combine 2 tablespoons of the sugar, gelatine and salt in a saucepan. Stir in egg yolk mixture and cook over low heat, stirring constantly until gelatine is dissolved (about 10 minutes). Remove from heat and stir in vanilla. Chill until partially set. Beat egg whites until frothy; gradually beat in the remaining 1/4 cup sugar and continue to beat until meringue forms stiff peaks. Whip cream until softly stiff. Fold meringue and whipped cream into chilled mixture. Spoon the chocolate syrup over the whipped cream mixture and using a knife ripple lightly through mixture. Turn into a 5-cup mold which has been rinsed with cold water. Chill until firm. Unmold and garnish with shaved chocolate.

The Time Will Come Yet

by Ruthie

'Tis said that when a man marries, he and his wife "are as one". My beloved spouse has a way of bringing this up whenever he wishes to go somewhere alone. For instance, if some kind of trip is important, he'll say, "why bother? I'll send you picture post cards." He gets away with it, too!

Ned's business deals with the export-import of raw material. Twice a year someone in the firm must visit far-off places in connection with this. Somehow or other, Ned sees to it that he's the chosen one.

After fifteen years of marriage, I have as yet to adjust myself to these temporary separations. **Yoisha!**

The first time this happens to us—right after World War II, in '45—, I felt badly. But I took it philosophically. In several months our first-born was due. I couldn't risk going along.

The first card came from Switzerland. It was during the month of May. The scenery of the mountainside looked so serene. The second card arrived from Capri. Remember the lovely melody, "On the Isle of Capri?" Well, when I saw the picture of the beautiful beach, all I could do was mutter, **"Vart nur!** Just you wait!"

Then I received a card from Athens. Athens, the ancient city of culture. Home of Aristotle, Socrates, the Greek Gods! How I drooled!

When I got a card from Rome, I was ready to "hat" him over the head with the **Volger Hultz.**

Upon his return, I let him have it.

"How about Switzerland? Getting the picture post card, noting the serenity of the place, I'll bet you took it easy."

"Took it easy! I worked like a dog, making contacts."

"How about Capri? You were probably lolling on the beach all day."

"What beach? That crummy slum? Coney Island is nicer."

There burst my bubble of illusion. Never again do I want to hear that phoney "Isle of Capri."

"What about Athens? To think you were in the city of ancient culture without me."

"Ancient culture is right. Boy, you can get **dershtickt** by the dust of that culture."

"And Rome? It's famous for the most beautiful women."

"Who saw women? I was busy all the time."

"And Paris? Don't tell me you weren't inside a night-club!"

"So? After all, **Fetter Feivel** met me and took me to one. And if the old boy wanted to make himself silly dancing the cha-cha with a blonde, who am I to say 'No'?"

"Hm-m-m!"

And so on through the years.

I have a beautiful gold watch from Switzerland, lovely costume jewellery from Prague, perfume from Paris, hand-embroidered blouse from Israel, exquisite filigree earrings from Rome, a Swedish lamp, hundreds of post cards from all over.

These last have become a sore spot. Whenever I **krechs** about going someplace, my wise-guy suggests "why not flip all the cards, picture side up, so that they'll look like movies? Then you won't miss a thing."

Well, I'm biding my time. You know the old saying, **"Oz men lebt, derlebt men".** The next time I take a trip to New York, I'm determined to board a boat, even if it's only a ferry ride from Manhatten to Staten Island.

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CHARLOFF, BORIS. - On January 28th, late of 67 Highland Hill Ave.

COHEN, DAVID. - On January 25th, late of 1032 Bathurst St.

FELDMAN, JACOB. - On January 29th, late of 268 Markham St.

FREEDMAN, ISADORE. - On January 27th, late of 32 Viewmount Ave.

GIVERTZ, ISADORE. - On January 30th, late of 303 Churchill Ave.

GOLDMAN, ISAAC. - On January 28th, late of 101 Lyons Ave.

GOODMAN, PHILIP. - On January 29th, late of 35 Brookview Dr.

GROSZ, ALICE. - On January 31st, late of 315 Hillhurst Blvd.

HALPERN, MAX. - On January 29th, late of 3376 Yonge St.

HAUER, ANNIE. - On January 28th, late of 61 Neptune Dr.

KESHEN, ALICE. - On January 27th, late of 4415 Bathurst St.

KRAMER, DINA. - On January 28th, late of 3 Close Ave.

LITOFSKY, BELLA. - On February 1st, late of 596 Mt. Pleasant Rd.

MAGID, BERTHA. - On January 28th, late of 41 Evanston Dr.

MEDVEDOFF, HYMAN. - On January 30th, late of 2603 Bathurst St.

PATTENICK, ANNE. - On January 27th, late of 24 Harrison Rd.

SILVER, MORRIS. - On January 31st, late of 3858 Bathurst St.

SILVERSTEIN, WOLVISH. On January 24th, late of 175 Shelborne Ave.

STEMEROFF, DAVID. - On January 30th, late of 3560 Bathurst, formerly of Brantford, Ont.

WALKER, JOSEPH H. - On January 30th, late of 8 Model Ave.

WARNER, EMIL. - On January 29th, late of 62 Sultana Ave.

WEISBROD, JACK. - On January 30th, late of 4415 Bathurst St.

MONTREAL OBITUARIES

BARAC, FANNY. - On January 24th, late of Montreal.

BELL, ELEANOR. - On January 27th, late of Montreal.

BENNETT, LEVY. - On January 26th, late of Montreal.

BEREZOFSKY, SARAH. - On January 23rd, late of Montreal.

BOND, JACK. - On January 21st, late of Montreal.

BROUDE, LOUIS. - On January 23rd at Liverpool, England, formerly of Montreal.

CHAMITOFF, LOUIS. - On January 28th, late of Montreal.

CYTRYN, DEBORAH. - On January 27th, late of Montreal.

ECHENBERG, REBECCA. On January 28th, late of Montreal.

GOLDSTEIN, SAMUEL. - On January 25th, late of Montreal.

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KELLERT, REBECCA. - On January 23rd, late of Montreal.

KRIEGLE, JOE. - On January 23rd, at Charleston, West Virginia.

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SAMUELS, LENA (TARSHIS). - On January 28th, late of Montreal.

SCHECTER, MARVIN N. On January 24th, late of Montreal.

SHAIT, MOISHE LAZARE. On January 28th, at Richmond, Virginai.

SILVERMAN, ANNIE. - On January 21st, late of Montreal.

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Sam Cohen reelected president of College Memorial Chapel

At the recent dinner meeting of the College Memorial Chapel Sam Cohen was reelected president for another two year term.

Other officers are: vice-presidents; D. Green and A. Mend; treasurer: J. Wiener; trustees: S. Yuchtman, J. Grosberg, A. Kurtz, J. Marcus, N. Sokol. Representatives elected to the management committee: M. Friedman, I. Kelner, M. Kurtz, M. Hunter.

The newly elected officers will be officially installed at the Annual Dinner on March 8th.

The College Memorial Chapel is operated by and on behalf of the affiliated Congregations and Organizations of Toronto, and is a publicly owned institution devoted to the service of the Jewish community.

SAM COHEN - MAN OF MANY TALENTS

Sam Cohen, president of the College Memorial Chapel for twenty-seven years, can look back with pride to a lifetime of service to his fellow Jews in Toronto and in Israel.

Born in Poland, Sam Cohen came to Canada in 1914. After some difficulty in becoming established, as in the case with most immigrants, Mr. Cohen became a successful businessman and has remained one ever since.

From the time of his arrival here Sam Cohen has been active in communal service. He was the founder of the Sons of Jacob Society in Toronto, and was its president for many years. He was also president of the Mizrachi Shul. He is vice-president of the Folks Farein, president of the Loan Syndicate, member of the Board of the Jewish Library, past president of the Federation of Russian Jews, vice-president of the Kielcer Shul, vice-president of the Histadrut, and board member of the Dawes Road Association. Mr. Cohen has, however, devoted most of his time to the College Memorial Chapel.

SAM COHEN CULTURAL CENTER

Generous, affable, always ready to lend a helping hand to those in need, Sam Cohen has won the love and respect of his innumerable friends and colleagues.

The recent donation of $40,000 by the College Memorial Chapel towards the cultural center in Kibbutz Ashdot Yaacov is the crowning achievement of Sam Cohen's devoted career of service to his fellow Jews. A beautiful, functional building, the Center is the cultural hub of the surrounding area. Mr. Cohen's gift to Israel is in the purest tradition of the Mitzvah of Tzedoka -- a tradition which has been a guiding light of his life.

While in Israel last Passover for the official opening of The Sam Cohen Cultural Center, he conducted a Seder for hundreds of guests.

A DEVOTED SERVANT

Mr. and Mrs. Cohen have two sons and two daughters as well as twelve grandchildred and seven great grandchildren.

The community acknowledges the important work being done by Mr. Cohen and wishes him, his wife, and his entire family a future of health, happiness and peace.

AN INSPIRING MOMENT.— While in Israel to open The Sam Cohen Cultural Center, Sam Cohen conferred with Zalman Shazar, left, President of the State of Israel.

the lively arts

by D. COHN

Alan Jay Lerner, who wrote "Coco", paid tribute to Chanel. He said his film version of "Paint Your Wagon" was to open just before "Coco" did. Lerner said both musicals were about gold. "In 'Paint Your Wagon' the men found gold by using pick and shovel. And Coco Chanel did it with needle and thread."

* * *

The Mark Hellinger Theater where "Ari" opened Friday night was owned years ago by Anthony Brady Farrell, the upstate utilities man. He named it for the late N.Y. columnist. While producing a musical there, Farrell had discovered that the theater was owned by one corporation, the lobby by another, and a store in the building by a third.

Farrell finally united them all, before he sold the package.

* * *

At Twenty-One, Law Journal publisher Jerry Finkelstein, who heads a N.Y.C. Democratic group, joined the Nelson Rockefellers. Mrs. Rockefeller asked his opinion of Jay Rockefeller's future in politics. Finkelstein replied: "He'll next be West Virginia's Governor, then President -- same as your husband would be, had he been a Democrat."

* * *

When Actors Equity was unable to come to terms with the off-Broadway producers and called a strike, a suggestion was made that Dr. Bunche be the mediator. The Nobel peace prize winner declined, saying:

"I'd much rather try mediating the Middle East problems than anything as complex as the theater."

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EPHRAIM KISHON

(Cont. from page 5)

The toilet is clogged up with a dinosaurus and yet the kid is clamouring for more.

Even his looks have changed: his eyes have narrowed, his face has widened in a horizontal direction. According to my wife, he is gradually turning into a hamster.

Yesterday, I locked myself in my study. I swept away a bit of mythology and sat down to read The Post. And then I felt somebody lightly storking my hair.

My hamster-son was facing me, in his hands a little hoard of black and white photos:

"Giora Spiegel," he showed me a dozen likenesses of the popular football star. "I've also got 21 Joseph Aminoffs and Abraham Stenbergs."

The World of Sports had arrived. The competing album.

And this is where I take leave of my faithful readers. I enjoyed writing for you over the years, thanks for your attention. Should we not meet again, please look for my body in the living room, right under Menahem Belo and Yehoshua Feigenbaum.

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